The LUTHERAN

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BLESSING OF THE FIELDS

Old tradition is carried on in rural congregations

No. 32

MAY 11, 1955

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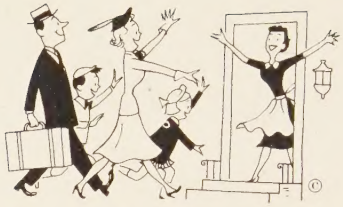

Family Pride

EVER SINCE HE WAS four years old, our son has been a "regular" at Sunday scho Now seven, he's well versed in his prayers and in church music and never forgets thank our Lord for his daily blessings. He's not going to be a cowboy or engin when he grows up—he wants to be a fireman in a church!

Recently we had relatives visiting us. My son willingly shared many of his t and goodies with the visiting youngsters, because, he would say, "It's all in the famil

SUNDAY MORNING came along—the first week-end of their visit—and Bill w getting ready for Sunday school. As his visiting cousin walked sleepily into the roo Bill greeted him with, "Hey, Jimmy, aren't you going to Sunday school?"

"Oh no, I went to Sunday school longer than you have," came the reply.

"Well, if you're in the family, at least read your Bible," said Bill.

—EDNA SPENGLE

The LUTHERAN News Magazine of the United Lutheran Church in Ameri

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OVER PICTURE. The Rev. Charles V. Naugle, pastor of Grace Church, Macungie, Pa., sows d blesses seed during annual Rogate Sunday service at Macungie Memorial Park. Juvenile ange members Russell Schantz (left) and Aaron Lichtenwalner (right) assist in ceremony.

THE CHURCH IN THE NEWS

Hymnal commission completes work

Ten years' work in preparing a new service book and hymnal for Lutherans of America is being completed this month, Dr. Luther D. Reed reported. He is chairman of a commission of eight National Lutheran Council churches which began the work in 1945.

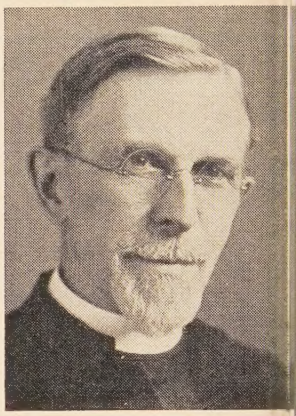
The last of the hymnal manuscript will be ready for typesetting by the end of May, said Dr. Reed. Final decisions were reached in mid-April on the liturgical section of the book, and editorial work is scheduled to be completed June 15.

The book was considerably overweight —too heavy to be held easily—as the commission completed its work. To bring it down to 1,024 pages, orders of service which are seldom used in the average parish were dropped from the music edition. These include the orders for private confession, laying a cornerstone, dedication of a church, opening and closing of conventions of synods. The "History of the Passion," read in many parishes in Lent, was transferred to the lesson book which will be published separately (both in King James and Revised Standard editions).

The new book is to contain 602 hymns. The Common Service Book has 578.

Typesetting is problem

Biggest remaining problem in publishing the new service book is typesetting. Few American companies have equipment for extensive music-typesetting. The company chosen for the Lutheran book is now completing a hymnal for five Presbyterian - Reformed denominations, scheduled for publication Oct. 17. Work on the Lutheran book will soon begin full-speed.



DR. LUTHER D. REED
Ten-year task

Time required in typesetting will determine the date of publication of the Lutheran service book. Estimates vary from Pentecost, 1956, to Easter, 1957. A first edition of perhaps 500,000 copies will be produced by a non-church book manufacturer. Later printings will be done by Lutheran publishing houses from master plates which will be controlled by the inter-Lutheran liturgical commission to insure uniformity.

A noted book designer, Stefan Salter, was engaged by Lutheran publishing houses to plan the proposed volume. This "assures a distinguished and beautiful product," said Dr. Reed.

Three music settings are provided for the service. One is Anglican, similar to that now used in the Common Service. Another is a Continental choral-type and a third is Gregorian. Workshops will be held throughout the church to instruct choirs in the new music.

Court won't take Lutheran case

Wisconsin Synod Lutherans were turned down by the U.S. Supreme Court

late April in their attempt to get permission to build a high school in Wauatosa, Wisconsin. The court said there as no "substantial federal question" involved in the zoning case, and refused to onsider it.

Wauwatosa, a Milwaukee suburb, has zoning ordinance which permits conruction of public high schools in its sidential areas but bars parochial high chools. The Wisconsin Supreme Court held the zoning law last June. Courts other states have ruled that this type discrimination is contrary to the 14th mendment of the U.S. constitution.

Roman Catholic leaders at a meeting the hierarchy last November stated at the Wisconsin ruling might threaten arochial school expansion. The Amerian Jewish Congress also expressed conern regarding the precedent established.

nited Lutherans lose suburban site

Opposition to construction of a United utheran church center in Lower Merion ownship, a block from the Philadelphia ty line, resulted in dropping the proosal in late April. The United Lutheran ublication House had planned a chapel nd office building to house a half-dozen hurch agencies.

An exemption to the residential classiication of the site had been requested. he site is on the edge of a district rapidly hanging from residential to commercial. esidents of the neighborhood expressed uch determined objections that the ULPH withdrew its request for a hearing.

"We're abandoning the plan reluctntly, and will now have to seek another uburban site," said Dr. H. Torrey Valker, the ULPH business manager.

ehovah's Witnesses can't get school

The West Virginia Supreme Court declined to consider an appeal by Jehovah's Witnesses from a lower court decision denying them the use of Kanawha County public school property for religious meetings.

It rejected a petition for a writ of mandamus which would have compelled the Kanawha County board of education to grant the sect the use of Charleston high school auditorium, or any other auditorium with a seating capacity of 700 or more, on any available date.

The board contended it does not have authority to permit the use of school property for religious purposes.

Methodists talk with Episcopalians

A plan for making Methodist bishops acceptable to the Protestant Episcopal Church was proposed in a two-day meeting of representatives of both churches. Three or more bishops of churches in the historic Episcopal succession might take part in the consecration of future Methodist bishops, it was suggested.

The proposal will be considered by national conventions of both churches. It might lead to intercommunion of the churches, and perhaps to merger.

"Both of the churches came out of the Church of England," said Methodist Bishop Ivan Lee Holt. "They have the same rituals and the same general polity. They belong to the same church family."

Episcopalians believe that an unbroken succession of bishops from the days of the apostles is an essential mark of the true church. The Church of England permits intercommunion with Lutheran churches of Finland and Sweden which have inherited this succession of bishops.

German Lutherans talk merger

Pressure of present-day problems will eventually force Lutheran territorial churches of Germany to unite, it was predicted last month at a convention in Weimar. "The days of the German ter-

ritorial church system are numbered," said Prof. Maurer of Erlangen University.

Division of German Protestantism into 28 independent churches (Lutheran, Reformed, Union), according to geographical location, has survived from the time when Germany consisted of numerous small kingdoms. Ten of the 13 Lutheran territorial churches belong to a loosely knit federation, the United Evangelical Lutheran Church in Germany (VELKD) which held its annual meeting in Weimar in late April.

Chief architect of the developing Lutheran unity in Germany had been Bishop Hans Meiser of Bavaria. He was too ill to attend the Weimar meeting, and requested that he should not be re-elected VELKD president. Bishop Hanns Lilje of Hannover was elected for an eight-year term as his successor.

Church and politics

"The church is not city hall, and city hall is not the church," Bishop Niklot Beste of Mecklenburg (German East Zone) reminded churchmen at the VELKD session.

"But it is obvious," he said, "that God's laws apply also to those working at city hall, and that the people in the churches will not stop praying for men who bear responsibility for public life. Churchmen will always be aware that the church is intimately linked with the destiny of the community in which it lives."

Soviet Zone Deputy Premier Otto Nuschke was a speaker at a reception for VELKD representatives. The Communist chief called himself an "old Lutheran," and said the VELKD is an "all-German organization with a solid foundation" which has special significance at a time when Germany is divided between west and east. "Some day we'll again be a united German state," he predicted.

BISHOP HANNS LILJE
Presiding Bishop of German Lutheran

Bishop Frederic Mueller of Romani was among guests permitted to atten the Lutheran convention in the Sovi Zone. American members of the Lu theran World Federation staff in Genev were not granted travel visas.

Augustana leader dies suddenly

It was Dr. S. E. Engstrom of th Augustana Church who jolted loose th Lutheran merger situation with his ap peal two months ago (*see* THE LU THERAN, *Mar. 23*). The 48-year-o churchman asked whether it is "real too much to request that all Luthera bodies be invited or at least permitted join the unity discussions if they desire United Lutherans responded by invitin the Augustana Church to join in a ge eral merger proposal to all other Luthe ans in America.

Dr. Engstrom was stricken with hea disease on Apr. 28 while attending A gustana's New York Conference sessio in Washington. He died in George Was

gton University Hospital. For 16 years had been executive director of Austana's Board of American Missions, d was a president of the American utheran Conference.

hurchmen approve Eisenhower policy

Top officials of the National Council Churches were prompt to assure Presint Dwight Eisenhower that they approved his willingness to negotiate the ormosa Strait quarrel with Red China. hey had been worried about whether a war party" in Congress and among military leaders might push the U.S. into omic war in the Far East. Last month ey warned President Eisenhower that ar "creates vastly greater problems than can ever solve."

After the president's Apr. 27 statement voring U.S. talks with Red China, NCC ficers wired Mr. Eisenhower that "we elieve direct negotiations of the kind pproved by you and Secretary of State ulles can and will be carried forward ith honor to our country and without sacrifice of those principles which we deem to be essential to the establishment of a just and enduring peace."

The NCC and its member churches "have steadfastly held to the view that the United States should at all times keep open the doors of negotiation in an effort to achieve world justice and peace," said Council President Eugene Blake and the Council's chief executive officers, Drs. Roy Ross and Roswell P. Barnes.

Support for the negotiation policy came also from the National Council of the Protestant Episcopal Church.

DR. S. E. ENGSTROM
No merger in his lifetime

Everybody wants babies

For each blue-eyed baby whose mother has no husband, a dozen childless couples are eager to furnish a home. Usually foster-parents are chosen who are of the same religious faith as the mother.

There are practically no Jewish babies for adoption, but many Jewish couples wish to adopt children. Mr. and Mrs. Reuben Goldman of Massachusetts took care of the twin children of Pearl L. Dome, a Roman Catholic, since soon after their birth in 1951. State courts refused to grant the Goldmans permission to adopt the children, due to a state law directing that children be placed with persons of the same religious faith as their mothers "when practicable." The Goldmans were reported this month to have fled to Maine with the Dome twins, hoping to succeed in adoption proceedings there.

Mr. and Mrs. Melvin Ellis of Massachusetts were blocked in adoption of four-year-old Hildie McCoy, whose mother wanted her back after learning the foster parents are Jewish. But a state court issued an order last month restraining the mother from removing her daughter from the Ellis home. An attorney for the Ellis couple said the court would be asked to deny the mother the

guardianship because she does not intend to keep the child in her own home.

Protestant-Catholic tangle

The U.S. Supreme Court refused to get into the squabble of the Roman Catholic grandmother of Patricia Ann Kuntz and Patricia's Presbyterian aunt and uncle. The court declined to hear an appeal from a Pennsylvania Superior Court ruling which awarded custody of the child, baptized Roman Catholic, to the Protestant relatives.

Patricia's parents were murdered in Michigan in 1953. The court said it would be best for the child to grow up with relatives in Pennsylvania, far from the scene of the tragedy. Roman Catholic Archbishop John F. O'Hara petitioned the Pennsylvania court on behalf of the Catholic Children's Bureau, but lost the case. "We have no concern with committing the child to any particular creed or denomination," said the Pennsylvania court. "Our sole concern is that the home to which we assign it shall provide proper spiritual and material benefits and blessings."

An Illinois county judge ruled against a Protestant couple, Mr. and Mrs. Dwayne Cooper, who hoped to adopt the twin daughters of Mrs. Joan Burt, a Roman Catholic divorcee. The Coopers were given custody of the children by a probation officer last August. They plan to appeal the decision to the state appellate court. Catholic Charities of the Rockford, Illinois, diocese is opposing them.

Harvard gets Lutheran theologians

Harvard University is the oldest theological school in the United States, begun in 1638 to insure a supply of pastors for Massachusetts Bay Puritans. The Divinity School was separated from Harvard College 140 years ago, and gradually lost standing as a notable center of theo-

DR. DOUGLAS HORTON
Denominational executive becomes dea

logical scholarship or as an importan part of the university.

The tide has been turning at Harvar since Dr. Nathan M. Pusey became pres dent of the university. Drs. George But rick, Paul Tillich, and John Dillenberge have come up to Cambridge from Ne York City. The chief official of the Co gregational Christian Churches, D Douglas Horton, announced on Apr. 1 that he will give up his denominationa post July 1 to become dean of the Divi ity School.

A young Lutheran scholar from Sw den, Dr. Krister Stendahl, joined th Harvard faculty last September. Appoin ment of a second Lutheran was an nounced this month. Dr. Walter Le brecht of the Evangelical Church of Ge many will teach history of theology an social ethics. For several years he ha been on the student service staff of th National Lutheran Council as counsel to foreign students in New York City.

Minister's home "Not for Sale"

Real estate men got busy, as usual, in Kansas City neighborhood where a few Negroes had bought homes. Most of the other homes along the street were soon posted with "FOR SALE" signs. The familiar stampede began.

The Rev. E. T. Sturgess put up a big sign in front of his home, stating in large letters: "NOT FOR SALE. Neither My Home Nor My Moral Convictions. I believe in My Neighborhood and My Neighbors."

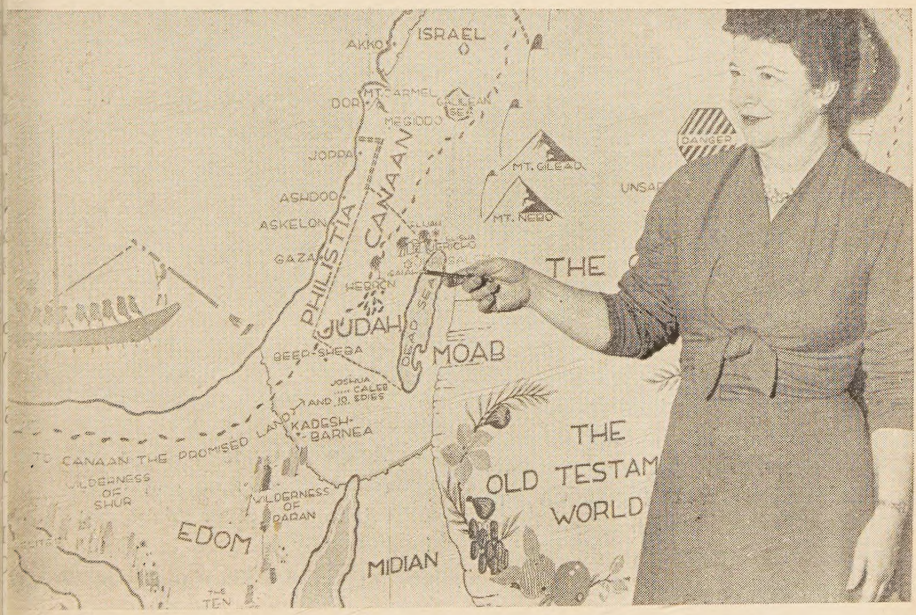
His church, Southeast Presbyterian, offered to sell similar signs at cost to others. Signs were bought by 150 families. Negroes moving into the section were welcomed by white families who believe in our neighbors."

Recognition

Dr. Henry Endress, United Lutheran stewardship secretary, was named "Lutheran of the Year" by the National Federation of Lutheran Clubs on May 7. The award was presented at a federation meeting in Detroit. The honor to Dr. Endress was in recognition of his skill in production of motion pictures (he was associate producer of *Martin Luther*) and leadership in stewardship education.

He has produced six films for United Lutheran congregations, beginning in 1947 with *And Now I See.* The films have been widely used in various denominations.

Willmar L. Thorkelson, religious news editor of The Minneapolis *Star,* was the winner of the James O. Supple memorial award for excellence in religious journalism in 1955. He is secretary of the board of publication of the Evangelical Lutheran Church. The award was given by the Religious Newswriters Association.



BIBLICAL WALLPAPER

On sale this month was "Biblical Wallpaper," designed by Mrs. Christine McLaren of Des Moines, Iowa. Seven rolls provide a series of eight-color maps depicting Old and New Testament scenes. The maps are intended for church schools, not living rooms

World News Notes

War is over

Truckloads of pictures of Lenin and Stalin, and big red stars used to decorate buildings in Vienna, were being shipped back to Russia from Austria this month. The Communists began ordering some of their army homeward.

Russians relaxed travel restrictions in their Austrian occupation zone, and began permitting free traffic along the Danube. End of the occupation this year seems likely.

West Germans got ready for the final ceremony ending the 10-year Allied occupation. Ten years after VE-Day, the world seemed about to complete the convalescence following the violent spasms of World War II. The world's worst horror story had come to an end.

Backwash in cold war

"VE-DAY plus 10" had a dramatic sound, marking off the long recovery from the war. But perfect peace had not suddenly blossomed in a weary world. For one thing, Berlin was still struggling with the excessive rates the Communists suddenly imposed on motor truck traffic to West Germany.

The new rates were partly political in motive, partly not. Part of the problem is the familiar rivalry between railway and truck transport. West German officials have been telling their people it is unpatriotic to ship by the East German railway between West Germany and Berlin. The West Germans themselves had increased taxes on trucks to help the state-owned West German Federal Railway. Soviet Zone officials decided they could do it too.

Two-way traffic

Reports about decline in the number of refugees fleeing westward from the German Red Zone were overoptimistic. There had been 40,000 or 45,000 going back to East Germany from the west in 1954, but at least 185,000 came west during the year.

People go back to East Germany because they get homesick for families they have left behind. Or they find no work in the west, and no decent place to live. They decide to take a chance on having better luck among the Communists.

Communists have established a "RETURN TO THE HOMELAND" committee in Berlin to urge refugees to come back to East Germany or other central European countries.

Congress tones down UMT

People who have been trying to get the U.S. Congress to establish long-range universal military training have usually managed to whoop up a first-rate international crisis at the moment the bill comes up for action. This month there wasn't any.

Drafting youth under 19 for six months' active service, to be followed by seven and a half years of reserve training, was knocked out of the bill when it came before the House Committee. Volunteers only are to be received into the UMT program. A four-year extension of Selective Service will probably be enacted, supplying the men needed to maintain the armed forces at the reduced total determined by the administration.

Efforts to train every young man in the arts of war—regardless of need and cost expense—seemed once more doomed to failure. Americans—at least those who make their opinions known to Congress—seem to have taken a decisively negative attitude toward any permanent draft program.

WASHINGTON

ROBERT VAN DEUSEN

RECIPROCAL TRADE

PRESIDENT EISENHOWER went to bat for the principle of the progressive lowering of tariff barriers in his speech to the Associated Press on April 25. Newspaper headlines were monopolized by the President's announcement of plans for an atom-powered merchant ship to travel around the world on a peace mission. But the real meat of his message was a plea for popular support for the renewal of the Reciprocal Trade Agreements Act.

Expanded world trade has always been high on the list of Eisenhower's objectives. Last year, Congress rebuffed the President by renewing his powers of tariff negotiation for just one year. This year it was predicted that under Democratic leadership the full three-year renewal would be granted. The reciprocal trade bill was the first to be introduced in this session as H.R. 1, and quick passage was expected.

Regional pressure changed the picture. Congressmen from various parts of the country were concerned about industries in their district which would be adversely affected by the lowering of tariffs on their particular product. The fear of local unemployment began to loom large. Little by little, the substantial backing for reciprocal trade was whittled away.

Why world trade?

Realizing the necessity of popular understanding and support for his proposals, Eisenhower took to the air waves. He acknowledged the complexity of the problem and promised that any trade negotiations would keep in mind the effect on local industries. He came out flatly, however, for increased trade between the U.S. and other countries, and gave the following reasons:

1. Continued prosperity in the U.S. is based on an expanding economy. The gross national product in 1954 was a record of $357 billion. By 1965 it is expected to reach $500 billion.

2. Such expansion cannot be maintained unless a substantial percentage of American goods is sold in other parts of the world. American farmers sell from one-fourth to one-third of their major crops, such as wheat, cotton, and tobacco, to people in other countries. Over $9 billion worth of industrial goods was sold overseas last year, and over 3 million workers were dependent on the export trade for their jobs.

3. In order to have dollars with which to buy American goods, other nations must receive American dollars in return for goods which they produce. We cannot sell to other countries without buying from them.

4. Trade with the U.S. is a tonic which strengthens the economies of the free nations and enables them to resist the inroads of Communist infiltration more effectively.

5. Although indiscriminate tariff-cutting would hurt some American industries, a well-balanced program of mutual trade agreements would strengthen rather than weaken the American economy.

6. To abandon or sharply reduce our program for progressive reduction of trade barriers would alarm other nations, lead to contraction of world trade, and seriously damage the effort of the free nations to build a solid foundation for world peace.

What's Ahead for Japan?

By MAUD POWLAS

Christian customs have entered into Japanese lif on a surprising scale, but nationalism is revivin

COMING BACK to Japan after a year's absence, I was impressed with the apparent progress Christianity is making toward permeation of Japanese life.

It was barely the middle of November when I arrived in Tokyo, yet the capital city was dazzling with Christmas tinsel and evergreens. Large department stores, showing some of the most beautiful Christmas decorations I had ever seen, were doing a flourishing business in "Special Christmas Sale" to the deafening tune of Christmas carols. A huge Christmas tree, topped with a large electrically-lighted star with the inevitable cross dangling from a lower limb, bade passers-by "A Merry Christmas."

"Commercialism"—most people would say. And so it was. But it was a commercialism that had been completely banned a decade before, and would likely have been dangerous two decades before that. It was a commercialism that had completely overshadowed the time-honored, deeply nationalistic New Year's festival when everyone in the empire had paid his debts, celebrated his birthday, and eaten and drunk to his heart's content. Six weeks of Christmas decorations and only one week of paltry decorations to advertise the New Year's festival was a new experience in Japan. This phenomenon, I think, cannot be explained under the name of commercialism alone.

Miss Powlas is a ULCA missionary who has served in Japan for some years.

FROM THE BEGINNING of December r dio stations began carrying Christm programs by churches, schools, Sund schools, and welfare institutions. C Christmas Eve and again on Christm morning, I switched the dial of my rad from station to station to see how mar places were broadcasting Christmas pr grams. Almost every city from Toky Japan, to Seoul, Korea, was broadcastir the birth of Christ, the Savior, as thoug Christianity were Asia's main religic rather than the religion of less than on half of one per cent of its people.

When I remarked about this whol hearted celebration of Christmas, or pastor said, "But you must remembe that Japanese people love festivals." The do, but can any people—for six week every year—listen to the story of God love without having their souls awakene to that love?

That an intelligent people like th Japanese cannot forever remain hostil to Christ's teachings is being evidence in many ways. Perhaps those of us work ing in social welfare—the barometer c every nation—are more conscious of th changes in attitude than some who ar farther removed from the suffering, th heart-throbs of the people. The comin of dawn, changing darkness into ligh is no more radical than the change c heart noticeable among many educate non-Christian Japanese.

IN PREWAR YEARS the few gifts ou Lutheran Colony of Mercy received fror

general public were usually accom-
ied by a battery of cameras and news-
er reporters. Nowadays a taxi driver
y come in and lay a $150 gift down
n Superintendent Shiotani's desk and
ve away before there is an opportunity
see the donor or learn his name.
ong the radio broadcasts at Christmas
e, a non-Christian businessmen's club
nounced, "Dec. 23 is our Christmas
gram. Remember it is a 'white Christ-
s.' Let everyone bring a liberal gift
food or clothing for those who are less
tunate than himself." A class of senior
h school boys made newspaper head-
es by requesting their teacher to give
treat he was preparing for them to
children in a poor district near the
ool.

During the past ten years, stories like
se have become commonplace, as so-
ty more and more learns to assume
sponsibility for those in need. These
ries in turn have done much to re-
ve complacency—an "it can't be
lped" attitude—from government wel-
re offices. The individual and his needs
ve been elevated and laws remodeled
fit his needs.

WHAT DO these changes mean? Do
ey mean a real change of heart that
ll eventually lead to repentance and
recognition of Christ as Savior? Do
ey mean more church members in the
t-too-distant future? Could it be a
iritual unrest similar to the one which
me over the people in the thirteenth
century when Buddhism swayed the governing class? Or, as in the decade which followed the treaty of friendship presented to the Japanese people by Commodore Perry, is this mostly an unconscious endeavor to align themselves with the culture of the western nations whose friendship is essential to their well-being?

No one seems able to answer these questions. Many people have likened postwar Japan to the Meiji Restoration period when a wholesale imitation of western civilization brought down upon the nation terrific ridicule both at home and abroad, and caused an unwholesome nationalistic reaction which tremendously handicapped the spread of the Gospel.

TODAY NATIONALISM with all its by-products—self-pity, resentment, supersensitivity, inferiority feelings — has raised its ugly head again. A nationalism of prewar proportions could be infinitely more dangerous to the Christian movement than postwar communism.

Some causes for this upsurge of the nationalistic spirit are perhaps to be found in the inevitable clash of circumstances. Others doubtless have resulted from the fumbling of the diplomatic ball. Diplomacy is the business of the diplomats, but Christian workers in Japan will continue to pray that this new attitude toward the Christian way of life will not be trampled into the dust again by a resumption of hatred toward all things foreign.

TO CURB MORAL DELINQUENCY and help the moral rearmament program let us keep reminding the public there are churches they may join and be baptized—any day.

—WILLIAM R. SULLIVAN in the *Phi Beta Kappan*

TOKYO SEMINARY TRAINS PASTORS FOR JAPAN

A PICTURE STORY

For nearly forty years an institution supported by the United Lutheran Church has been helping to train pastors to serve the growing Lutheran constituency in Japan. The Tokyo Seminary, founded in 1917, now has an enrollment of about [illegible] students and a full-time faculty of four. Missionaries and other church leaders also assist in the instruction.

Trio of students (left) leaves main building on seminary grounds. Chapel and classrooms are housed in this building. Dormitories are in separate buildings.

Small classes (below) permit individual consultation between teachers, students

Student at nearby Tokyo Christian Wom-
s College reads from English-Japanese
ole. College has about 1,600 girls in
eral arts courses. Instructor (right) is
ss Esther Durboraw, ULCA missionary.

Books printed in English are frequently found on shelves in students' rooms at seminary. Standard works like Neve's "A History of Christian Thought" are not available in Japanese language editions.

Instructor and student share same hym-
l during service in seminary chapel. In-
nate relationship with teachers and mis-
onaries adds to fine seminary spirit.

Only girl student at seminary keeps up with current affairs by reading newspaper in seminary library which has about 5,000 books in English, German, Japanese.

Student conducts service (left) at da program in the seminary's chapel. Ha hour each morning is given over to dev tional period, with student leaders alt nating with professors of the semina faculty and visiting preachers.

Seminary has government recognition a specialized school in theological educa tion. Students follow three-year progr of study with all the normal courses o Lutheran seminary, including langua study in English, German and Greek. The is also a pre-theological course which cludes many college subjects.

As in any educational institution, an of solemn concentration prevails wh there is a written examination (belo Note the slippers, which seem to be t proper campus footwear for students.

Students participate wholeheartedly in daily devotional program in seminary chapel. theran order of service and many English hymns have been translated into Japanese d are frequently used, as well as indigenous contributions to Christian worship.

When students gather in seminary dining hall, they pause for silent prayer before eals. This is lunch—menu consists of soup, rice, five slices of bread for each man.

America's Voice Speaks of Faith

By KARL LAANTEE

Broadcasts over the Voice of America and Radio Free Euro
direct religious messages to people behind the Iron Curta

WHAT A GREAT emotional impact it made on me and my family to hear non-Communist broadcasts in the Estonian language from Finland during 1940, the first year of Communist occupation of Estonia. To hear words on freedom, uncensored sermons, objective news and forbidden classical or national music, means to a man under the Communist tyranny more than a cup of cold water does for a person who is on the verge of collapse from thirst. Today this cup of cold water is offered to the peoples behind the Iron Curtain, who thirst for spiritual help, chiefly by the religious broadcasts of the *Voice of America* (VOA) and *Radio Free Europe* (RFE).

Communist persecution of religion and the limitations to which the activities of the church are subjected in Communist countries have curtailed the influence of organized religion and made the message of the church ineffective. Besides, religious instruction of youth under the age of 18 years is forbidden altogether and punishable by the criminal code of the U.S.S.R. The only uncensored sources of the Word of God in the life of these people are the religious broadcasts of the VOA and RFE.

The Voice of America is the broadcasting agency of the U.S. Informati Agency, a branch of the U.S. gove ment. *Radio Free Europe* is a priv organization, supported by the Americ people through the Crusade for Freedo

EIGHT PER CENT of the total broadca ing time of VOA is devoted to religio programs. Greater emphasis is given religion in its broadcasts to the Co munist satellites than in those direc toward the free nations. Since the e mated broadcasting time given over religion on the four major U.S. ra networks averages about 1.2 per cent follows that the VOA devotes 6 or times more programming to religion th the average of these networks.

Religious programs of the VOA directed by the Rev. James Moore. Th include sermons, prayers, religious m sages, interviews, recordings of chu services, reading of the Scriptures, ligious music, religious news, and p grams based on religious activities a church life in the U.S. Events of w significance, like "World Brotherho Week," "World Day of Prayer," Evanston Assembly of the World Co cil of Churches, religious holidays a the concern for those oppressed beh the Iron Curtain receive special att tion. For instance, the "Prayer for Th Behind the Iron Curtain" which was p pared by Dr. Edward T. Horn, III at request of Dr. Franklin C. Fry and p lished in THE LUTHERAN of May 1954, was broadcast by VOA.

The Rev. Mr. Laantee graduated in January from the Lutheran Seminary at Philadelphia, is now serving a parish in Virginia. A native of Estonia, he was formerly associated with the Committee for a Free Europe.

In Estonia and Poland, the dominant religions are Lutheran and Roman Catholic. To be acceptable, religious programs for these countries must center largely around these denominations. For instance, in the Estonian language service, there is a brief sermon every Sunday by a Lutheran minister, except one every eight weeks which is delivered by a Greek Orthodox priest. Several ULC ministers of Estonian origin also contribute sermons and religious features for broadcasts. Among them are the Rev. Walter J. Koppermann of Philadelphia, the Rev. Uno A. Plank of Baltimore, the Rev. Elmar Pahn of Buffalo, the writer of this article and others. Generally speaking, religious denominational broadcast time is proportionally divided among major denominations in the target area.

Broadcasting to Yugoslavia presents a special problem because of the country's mixed population. The great majority of its Serbians are Orthodox, the Croatians and Slovenes are Roman Catholic. To satisfy all religious and language groups, the Yugoslav service of the VOA broadcast 18 different Christmas programs in 1951. Since 11 per cent of the population is Moslem, the Yugoslav service also mentions important Moslem events.

Radio Free Europe's 21 short and medium-wave transmitters broadcast 430 hours of programming every week to its six target countries. There are no broadcasts to the three Baltic countries and Yugoslavia. Because of RFE's more extensive broadcasting schedules, proportionally more time is allowed for religious programs. An average weekly coverage of religion in broadcasts to Czechoslovakia includes the following items: *Protestant Hour*—a church service with sermon and music, prepared by a Lutheran minister in the U.S. for three weeks, and every fourth week from a church in a European refugee camp;

VOA's Programs Are Beamed to Eastern Europe

Catholic Mass—a live mass from St. Stephan's Church in Munich, attended by Czech and Slovak exiles, sometimes in Czech language, sometimes in Slovak; straight Catholic sermon; *Fighting Church*—a religious talk giving comfort to listeners and decrying regime actions against the church; *Belief and the World*—religious talks and discussions from a Catholic viewpoint, but usually broad enough to apply to any faith; *Protestant Headlines, Protestant Polemics,* and *Greek Orthodox Program.*

Christmas, Easter and other important religious holidays are observed in special broadcasts. Last Easter many RFE regularly scheduled political broadcasts were canceled to provide for special programs throughout Holy Week. In addition to church services on Maundy Thursday, Good Friday and Easter Sunday, several special programs are written. Throughout the week, Easter music filled much of RFE's broadcast schedule.

In addition to the definitely religious programs, many others emphasize spir-

itual matters. Mothers are guided in ways to teach Christian principles to children who learn in school that there is no God. Problems of factory workers who are expected to work extra shifts on Christmas and Easter are dramatized. A Sunday children's program teaches indirectly the principles of love, loyalty and freedom which are suppressed or distorted in a materialistic society.

Radio Free Europe emphasizes in its broadcasts that they emanate from Europe and are done by refugees from the Iron Curtain countries, although most of the policy-making officers are Americans. Since the exiles regard the church as a vital part of the national life, contact between the producers of the RFE programs and the exiled denominational leaders is close. RFE's mother organization, the Committee for a Free Europe, has made efforts to establish and maintain contact with American denominational leaders.

On the other hand, *Voice of America* represents a government which adheres to the principle of separation of church and state and which guarantees in its constitution complete religious freedom. VOA therefore does not originate programs which might be interpreted as officially advocating any particular denominational tenets. It avoids broadcasting anything which might seem to assume functions that properly belong to a church. When VOA broadcasts church music, religious ceremonies, professions of faith or doctrines, or messages of clergymen, it does so as part of its reporting of an important facet of American life.

Officials of VOA admit that they receive co-operation and help from the Division of Christian Life and Work and from the Broadcasting and Film Commission of the National Council of Churches of Christ. These agencies forward representative sermons and other material for broadcasting. Ben E. Wilbur, Director of Radio of NCCC, adds that, "The relationship is somewhat tenuous since it is felt that the church cannot be too closely associated with a propaganda arm of the government."

THE DIRECTOR of the religious sector of the "psychological warfare" is a 54-year-old Iowa-born Quaker, Dr. David Elton Trueblood, who was appointed Chief of Religious Policy for the U.S. Information Agency in 1954. Dr. Trueblood is a former university chaplain, professor of philosophy and author of 13 widely read books on the Christian faith. "There is more good life to the square inch here in America than any place else in the world," says Dr. Trueblood, but "we need the Three P's the Communists have: a philosophy, a program and a passion . . . ". Being a "truth salesman," it is his job to sell Christianity, which certainly has those Three P's to the rest of the world, but especially to the peoples behind the Iron and Bamboo Curtains.

There is plenty of evidence in Communist literature as well as in the witness of the refugees to show that the people behind the Iron Curtain are a receptive audience for the Christian proclamation. Secular agencies, the *Voice of America* and *Radio Free Europe*, have noticed the demand for spiritual enlightenment and religious comfort. The religious broadcasts of these agencies perform a Christian mission, and as such deserve support from denominations and inter denominational agencies. But it is not enough to co-operate—churches must look forward to establishing their own radio missions to people who are sealed off from personal contacts with Western Christians. This is a logical field for a Christian radio ministry.

We Keep the Women Busy

By EDWARD K. ROGERS

To cut out money-raising affairs creates a vacuum that can be filled by work that helps those in need

IT IS WISE TO REPLACE an objectionable practice with a good one. But we sometimes neglect to do this when we rule out of our congregations the money-making activities which are stamped as "commercial." While we accomplish the aim of placing the support of the congregations and benevolent causes on the offering basis alone, we forget to provide an outlet for the energy of the layfolk who wish to be busy. The result is an uncomfortable feeling for the busy souls; they are about as happy as a child who has been told to sit on the sofa and be a little gentleman or lady. We Americans have a reputation for being activists, so let us make use of the tendency.

There is nothing wrong with Christians being an active lot, providing the activity is good and proper. Faith should have some resulting works to prove that it is more than mere words. Prayer should be coupled with actions or it may seem to be a mere hideous sound in heaven.

IT IS ALMOST twenty years since money-making activities were discontinued in First Church, Warren, Pa. The end came right in the middle of the thirties when churches were tempted to indulge in all manner of efforts to "make" a dollar. In less than two years, the support of the congregation's local work

Dr. Rogers is stewardship and evangelism secretary of the Pittsburgh Synod.

WOMEN IN WARREN, PENNSYLVANIA, FOUND PLENTY TO DO
Group meets for weekly workshop activity

WOMEN IN WARREN, OHIO, PROVIDED GIFTS FOR NEEDY IN HOLY LAND
Members of St. Paul's Church in Ohio city sent shoes, sandals, clothing to Nurse Lyd Reich, formerly of congregation now serving at Augusta Victoria Hospital, Jerusale

and benevolence was entirely on an offering basis. Instead of the "roof falling in," total giving increased in a dozen years by about 300 per cent. Offerings went up from about $11,000 to about $44,000. In recent years, half the offerings received from all sources are going to benevolence and the people take pride in the work they are doing for Christ.

There's nothing unusual about such results when a congregation resolves to halt its "business" ventures. Many churches have been blessed after they have placed their trust in their people's sense of stewardship instead of in sales, suppers, entertainments and a host of other undesirable substitutes for offerings given out of gratitude to God.

WHILE THE CHANGE was taking place at the Warren church, the men kept busy. They had a liking for doing work around the church and did much of the maintenance work and repairs gratis. But the pastor, being a man, apparently forg to keep the women busy. There was more cooking of big dinners, no bazaa no rummage sales. The women mu have been miserable with no outlet f their talents and energy and with no c cuse to get together just to be busy.

Women are accomplished at solvi their own problems, and that is wh happened at First Church. For almo ten years, the congregation has sent shipments of clothing to Lutheran Wor Relief about every six weeks. Membe and friends in the community came know that relief parcels could be dropp inside the church door any day of t week. Every six weeks a class of lad would sort and pack the clothing f shipment to the LWR warehouse. E they always ended the operation w some garments in too poor condition shipment, and that created a proble They realized that they could get mu more material, not good enough for

ef shipments, which could be salvaged.

THAT WAS THE BEGINNING of the workhop which has been meeting every Wednesday from October to May for lose to a decade. An average of about wenty ladies come for the day. In a ear they turn out useful articles from alvage material with a value of $1,000 o $1,500. They are busy—and without ooking for a profit.

Badly worn men's shirts become hospital gowns. Felt hats (one seldom knows what to do with them) become attractive stuffed animals. Worn suits are cut nto squares and are made into afghans. Drapery material is used for afghans or wheel-chair patients to provide the "dressed-up" look. New garments are nade from odds and ends. Bed pads are nade for hospitals.

Knitted garments, made useless by wear, are unraveled and the yarn knitted nto booties, mittens, sweaters, and a ost of items. The local theaters even send over their unclaimed crop of forgotten mittens for rehabilitation. The list of things made is long, and in only a few cases is it necessary to purchase some material for finishing. The most useless rags become rugs.

WHAT DO THEY DO with all the production? That makes a bit of a problem. Selling (in this case, giving) is often a greater worry than production. Some of the items made go out with the next shipments to LWR. Most of it goes to institutions of the community and the church. Many of the rag dolls and felt animals which one can see on the beds of residents of church homes for hundreds of miles from Warren came from the workshop. Some of the ladies traveled four hundred miles to a mission station to discover a "market" for their gifts. They look for work and gladly receive requests. It keeps the women busy—usefully so—and they have forgotten about working for a profit.

The Lord God Planted a Garden

By THEODORE B. PRATT

Church relief agencies have helped restore farms and brought new hope to people in the war-torn areas of northern Greece

THE SUN WAS BEATING down unmercifully. A few villagers were sitting on the vine-shaded terrace in front of the general store. Two black-clad women stood by, chatting while they spun yarn from spools of raw wool. The villagers nodded to a familiar figure approaching atop a plodding donkey.

"Who's that?" I asked my interpreter.

"He's the mailman," came the answer. "He comes here once a week."

AS I WATCHED this non-mechanized civil servant empty the battered mailbox nailed to the side of the store, I mused . . . is this 1954? Is this really the country that in classical times was unsurpassed in civilization and culture?

Yes, this simple way of life is modern-day Greece—at least, one side of it. But it's the little-known side of it, the part few tourists see, the poorest part physically and financially, and the part which,

with help from American churches, is literally being brought back to life.

I visited this area—called Epirus—in northwestern Greece last summer. My mission was to see what the American churches had done to help the refugee farmers and to see what needs remain. This is what I found out.

At the invitation of Archbishop Spyridon of Greece in 1950, the Brethren Service Commission in co-operation with the World Council of Churches undertook to organize a team of young Christians with farming experience.

This team (known as Inter-Church Service in Greek Villages), with representatives from churches in America, England, Sweden, Holland and Greece, was sent into the isolated province of Epirus to assist the Greek government and the Greek Church in re-establishing refugee farmers in an area laid waste by various occupational forces. In many villages the houses had been sacked or destroyed, the livestock long lost, and the farmland allowed to deteriorate.

Writing to the team three years later, Archbishop Spyridon said, "The people of Epirus, where you are working, saw and recognized in your faces the Christian faith. They will remember forever your work and they will never forget your pains. It is the only thing they can do for you with their own poorness."

Church World Service came into the picture early. The Lutheran World Federation, as well as Dutch, British, Canadian, Australian, German and Swedish churches also participate.

During 1951, for instance, the team helped to distribute 25 tons of dried milk, 17½ tons of cheese, 500 cartons of soap and more than 34 tons of clothing in a score of villages. CROP (Christian Rural Overseas Program) in those early days sent 30 tons of hybrid seed corn and 50 tons of concentrated fertilizer. Churches offered seeds, grafting buds for fruit trees, hand cultivators, a tractor and jeep, in addition to money.

WHY THIS HELP for these isolated and backward people? What has the team done to help them?

The story begins during World War II and the bandit wars which raged along the Greek-Albanian border. During this period the land and farms were deserted and destroyed. After the wars, Greek villagers began to return to their homes but many did not want to go back to their ransacked farms in Epirus. They looked too unproductive, the prospects of rehabilitation too discouraging.

The Greek government stepped in. If it could reconstruct one village in Epirus and re-establish Greek-Albanian farmers there, other refugee farmers might begin to return to rebuild their villages.

Riziani, a tiny village at the foot of the Paramythia Mountain (about three miles from the Adriatic Sea) was chosen as this experimental village. Forty farm families were resettled in new stone houses at Riziani in co-operation with the Greek government, the World Council of Churches' Service to Refugees' staff in Athens, and with the help of Ford Foundation funds administered through the United Nations High Commissioner for Refugees.

The World Council of Churches through its "Inter-Church Service in Greek Villages," sent in team members to help. They distributed food, tools, clothing, helped the new settlers apply new cultivation methods and use better seed. They shared the villagers' disappointments and joys and did their best with

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the means they had at their disposal to help in any way they could.

A TRACTOR WAS BROUGHT to Riziani and the village's 2,500 stremmas of land (about 785 acres) were plowed and cultivated in a fraction of the time previously required. In addition to onions, beans, squash and tomatoes, the team introduced carrots, beets, sweet corn and other vegetables.

They brought in new fertilizers, hybrid seed, and through demonstrations and down-to-earth conversation won the confidence of the villagers in attempting new and improved methods of farming. They introduced canning and food preservation, a revolutionary concept to these humble villagers. Two water pumps were purchased with Ford Foundation funds to raise water from the river for irrigation.

The difference in the crop yield was spectacular. Villagers are happy with more and better crops. They have started a school. One leader from the U.S. has now introduced beehives and has begun a girls' club and a boys' club. More than crops are growing in Riziani. Village morale and comradeship are growing daily.

Efforts for the rehabilitation of Riziani and similar villages continue. Although only a few years have elapsed since this refugee community was re-established, it is clear that the project is bearing fruit. In this one village, 40 families uprooted from their homes have found a place to establish themselves again. They have found new hope for the future. They have discovered that an effort shared with others is easier—and is worthwhile. They have learned that much can be accomplished by working together.

I VISITED OTHER VILLAGES like Riziani, some which had been helped by Inter-Church Service in Greek Villages, and some which had not. The difference was striking. Not only has the standard of farming in project communities been raised to a remarkable degree; the vitality and resourcefulness of villages and villagers have been increased tremendously.

In four years, this Church World Service-supported work in northwestern Greece has spread into at least seven villages. Refugee farmers in each of these villages have felt the impact of a young Christian at work in their midst. The famed tunnel project at Pontikates, which took the combined efforts of team members and villagers three years to complete, now has opened up more than 200 acres of fertile farmland, food-producing acres that have long lain fallow.

IS THERE STILL NEED? The government prevents starvation and has a large-scale program of land reclamation and village resettlement but, by its own admission, cannot get down to the level of these outlying villages. They need the knowledge and experience of team members. After 30 years of strife and increasing depression, hundreds of villages have not the means or technical knowledge to help themselves, and do not produce enough to feed themselves.

This inter-church witness, the agricultural improvement, tunnel achievement, resettlement of refugee farmers, day-by-day work in the villages, and the heartfelt expressions of appreciation all serve as proof that great spiritual and economic gains can and have been achieved through united efforts.

And the on-going work of this small Christian band in these remote villages is a further challenge to American churches and to Christians throughout the world who heed the injunction of Jesus Christ: "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

God Wants More Than Money

By VILLETTE AAGESON

A lovely spring morning in Indiana made me think about what it really means to give God the "first portion"

A SUNDAY MORNING in spring here in southern Indiana can be quite an experience! Just see how the daffodils are spilling gold along the garden walk, and the forsythia gleams as if sunlit, even in the rain! Against Indiana's cobalt skies, there flash the blood red buds of the hardy magnolia. Tulip and hyacinth vie in a pure extravagance of color. It is God's world on the crooked elbow of the Ohio River, and he gives it freely.

Why then should a housewife and mother with a busy family of five, all tearing the house apart at once to get to the choir and Sunday school, happen now to resolve on this Sunday morning *not* to go to church?

I woke up singing "It's a Most Unusual Day"—and it was. I sent my surprised family to church without me. I settled down at the breakfast table alone with the Sunday paper for the first time in 16 years of married life. It was odd to find all the sections intact. I turned idly to society, paused briefly on the editorial page, skimmed through the news.

A KINDLY GENTLEMAN from a neighboring small town smiled out to me from the newsprint. He was celebrating 30 years of perfect attendance at his church. Asked if he was ever tempted to play hooky, he replied that he had often waked up of a Sunday morning thinking, "This time I can't make it. But then," he added, "something always pushed me, and I made it anyway."

I couldn't take my eyes off the picture. I asked myself, "At my church would he have missed me? At my church would I have known him?"

The magnificent edifice in which we worship holds objects of art and evidences of profound religious thinking. Thrilling pipe organ music is played magnificently at the services. A hired choir performs with professional brilliance. There is complete air conditioning—and even an electric potato peeler in the kitchen.

There is no Sunday school class for young married couples, no Scout group for the boys. There is no active brotherhood. The two women's groups, afternoon and evening, are attended by less than 10 per cent of the women. Two "fellowship" dinners and a Sunday school picnic are held each year. As newcomers to the town three years ago, we entered Sunday school work, served in the choir—and we still do. We know just about as many people in the church as we did the Sunday we joined the church.

TITHING HAS BUILT this marvelous church and now supports it. Certainly no one can argue with the long list of benevolences. Money is never lacking. The only discrepancy is in the empty pews. The attendance, the pastor explains, "fluctuates."

Above the altar hangs Da Vinci's "The Last Supper"—as inspiring a piece of church art as man can conceive. But as I contemplate the art and the potato peeler in the kitchen, I freeze inside. Perhaps it's just the thermostat, set a trifle too low for comfort, but I'm for

getting—I am not in church at all. I am at home, numbered this morning on the roster of those who come to church when it is convenient. Who knows, I may have slipped entirely to the delights of Lucifer. The words of last Sunday's sermon resound in my ears. The pastor is arguing. 'No man," says he, "can criticize his church." Surely I am not critical. I'm just absent. It's a curious feeling.

I have no further use, very suddenly, for the Sunday paper. The Bible beckons to me, but I am uncomfortable as I open it. Outside, the color of God's world is sheer fantasy. I think of the plans discussed for a special observance at the church. How to get the public out for the occasion? Publicity, of course, "but we must not be extravagant. There is such a thing as overdoing it!"

That life itself on this lovely morning can be so extravagantly beautiful must in this light be true heresy. The galaxy of flowers on the hillside—would all the good folks be in favor of God's overdoing it this way? Might it not be possible that the more austere would counsel that one rose would be quite enough? That is, if God himself were to ask?

I HAVE A MOST disturbing feeling that income from God's bounty may not be measured altogether in dollars and cents —that even the first portion may not be in the pay check, but is often to be found from within, the giving out of the ability to live and breathe and glory in the beauty and service of life itself! It is sheer panic to admit such thinking, of course. We ten-per-centers rely on the "first portion" alone to get us through! And there are so many ways to do it! Are we giving the first portion if we lay aside for God the first 10 per cent of the stipend we draw, particularly if we own a large business and declare few dividends? On the books of our churches we list ourselves as tithers, with many a happy and satisfying thought. But the capital advantage of our business keeps on growing, and "the first portion" actually has not even been touched!

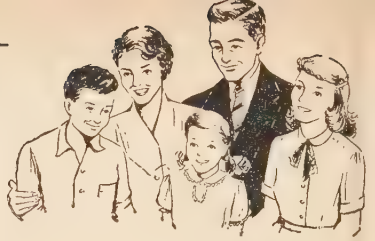
Good men have built this church and furnished it—good men, with fine strong sons, now grown old and tired. Do they pray and then declare a dividend, or do they declare a dividend and then pray? I am not being facetious. I jumped in the car awhile ago, this unusual Sunday morning, and I counted thirty little children in a single block, running barefooted through the streets, with no thought of attending any Sunday school!

How disturbing it is to concern ourselves with this unsaved, unsavory world, we who have such a fine church, and pay such large sums of money for world-wide benevolences! How dare we criticize the unfilled pews, or the wan pastor whose excellent sermons reach but a segment of the faithful?

As I contemplate the electric potato peeler and the barefoot children, I look toward the future for my own children and for my church, the hope of the world. I ask myself, not my pastor, not you—where are we going? Is "the first portion" enough?

GOD KEEPS NO BUDGET on his extravagances, nor does he inventory the daisies in the field. Lush plenty shows itself in every facet of his springtime. Exuberance of spirit is in the song of each bird. Can we have deceived ourselves? Or is God himself "overdoing it"?

Like the benevolent gentleman in the feature story, I shall be on hand next Sunday morning. I may not feel I can make it, but something, I am sure, will push me. And if a stranger dares show his face in my church, I shall startle him with a hearty handclasp. The shock may be mutual. He's no doubt a member, too.



Family Gardening Party

THERE'S SOMETHING about a May evening that makes you extra-glad to be alive. The children and I raced through the dishes and hurried out to help Dan in the garden.

"You said just half an hour," Karen reminded me.

"That's right. Five of us working for half an hour will be the same as if Daddy worked two and a half hours alone. Right?"

"Wrong. You know Susie and Pete will pull out vegetables instead of weeds."

"Who said?" demanded Pete. "Anybody who can't tell beans and carrots from weeds is pretty dumb." Then he looked at Susie. "But maybe you're right about some members of the family."

"Just because your zinnias are the biggest, you think you know everything," retorted Susie. "But Daddy said I was the best helper in the family. Didn't you, Daddy?"

"Did I? I know you're a good helper, but let's get to work."

HOE IN HAND, Dan pointed out the various spots he wanted weeded. Once at work, the children stopped bickering. I don't suppose ours do any more of it than others, but sometimes it gets a little too much. I never know where expressing their feelings stops and forming a bad habit starts. However, Dan's solution of putting them to work usually has the right effect.

"Yipes!" exclaimed Pete. "I'm going to get a jar for this worm. Isn't he the most?"

"Get one for me," said Susie. "Our teacher just loves all these little black larvae."

"Funny," Karen remarked, "how everything grows a little bit the same and a little bit different."

FOR A FEW MINUTES we were each so intent on his own particular patch of ground we had nothing to say. We were quiet under the brightening evening sky.

"Well," observed Claire Mawson from the gap in the hedge, "if you aren't the busy beavers. I didn't know all five Meltons could be quiet at the same time." Then she stopped as though wondering whether she had said too much.

"Hi, Claire!" And try as I would I couldn't keep that extra cordial tone out of my voice. We are all good friends again, now that we understand why Charlie's personal worries got him down and overflowed into his actions on the church council. But we're all trying too hard to assure each other that everything is just as it used to be, when we know very well it isn't. The easy give and take is gone.

Charlie followed her through the hedge, lighting his pipe as he walked over to check with Dan on the progress of the beets. "How was the Fellowship lunch eon?" asked Claire.

"A rip-roaring success—though it didn't seem right not having you there."

HER EYES FLASHED a warning glance toward her husband. "Oh, I'm sure you made out very well without me and

while I'd have enjoyed it, I also enjoy helping Charlie on Saturdays. We are doing a land-office business, right now. People take time this time of year to really look at their houses and see what needs to be done. Then they have to buy the stuff to do it. If this keeps up, Charlie may decide he needs more help than I can give him. When he fires me I'll be back helping in the church."

"And we'll make you work twice as hard to make up for lost time! But even without you the luncheon was lovely. The room looked beautiful with all the lilacs in the window sills."

"A pretty good representation from all the churches?"

"Very good, I would say, when you think there were so many other things going on—vacation school conferences, mother-and-daughter dinners in two of the churches. And the speaker was excellent. She talked about the responsibility of the Christian home in a way you knew came from personal experience."

"In other words, it wasn't some of the sentimental fluff that makes homes a little heaven on earth!" Claire has not lost her gift for adding spice to the conversation.

ACROSS IN THE PATCH of young beans, Karen straightened up purposefully. "There," she announced, "I've done my share. All those kids have done is hunt bugs. I'm going to get my bike and ride around."

"You're a pretty good field hand," Dan laughed. "You may be excused, but watch for the street lights. When they come on, you come home."

"Oh, Daddy, I have a light on my bike. I'll be all right."

"Tomorrow's another school day and I think I heard something about somebody piling on the homework just to keep you from having fun."

"Well, she does! Who wants to study on a summer evening?"

"Nobody," agreed Charlie Mawson. "I know how it is with Marilyn in high school and how it used to be with Chuck every spring. Maybe it still is. Away at college, we can't see whether he's dawdling or hitting the books. Anyhow, I think there ought to be a law. An amendment to the daylight-saving laws, no more homework after daylight saving starts."

"Too bad the kids can't vote," said Dan. "You could go to Washington on a platform like that."

"I think a lot of parents would go for it too. We don't enjoy driving them to it anymore than they enjoy being driven."

"Speak for yourself," retorted Dan, a lot of that old crazy give-and-take coming back. "I enjoy brow-beating my family."

"You do not!" In her indignation, Susie put her dirty hands on her hips.

KAREN DASHED OFF with a wave of the hand and a flash of long legs under a skirt which had been long enough a few weeks ago but now needed lengthening. Pete gave a cynical snort. "If you think you're going to get out of work that way, you don't know Dad!"

"Who's trying to get out of work? This is fun. I can keep on working all night."

"Well, not me. I've had enough. How about it, Dad?"

"O.K. I think you've pulled more weeds than bugs. But remember, we want you home too when the street lights come on."

"Aw! I haven't any homework!"

"But we like your company. And haven't you and I a basement project?"

"Dad! Be careful!" I'm not supposed to know there's a Mother's Day gift under construction. Pete smiled a bland smile at me and raced for his own bicycle. How stupid does he think I am?

A CHRISTIAN DICTIONARY

By PHILIP R. HOH

"GOD" (II)

GOD IS a "personal" God. He is not an "it," a super-object. We speak of God as "He" not so much in an attempt to define His gender as to make it clear that we regard Him as a person. We speak of the three "persons" of the Trinity. When we speak of Father, it is a personal term. Son, too, is a personal term. And even the Holy Spirit, when the New Testament meaning is remembered, has personal character.

To Jesus, the God to whom He prayed, whose advice He sought, whose strength He needed, into whose hands He gave His spirit, was indeed personal. Such ideas that "God is the interaction between individuals which promotes the greatest possibility of good," or that "God is the ultimate projection of socially acceptable attributes"—such impersonal ideas are unacceptable. Even to call him "Mind" or "the Cause" or simply "Love" or "Truth" are all inadequate. God is a Person. He is personal, as are our relationships with Him.

GOD IS ALSO a "social" God. The word is not adequate but is used for lack of a better one. God is in three persons, yet one God. Somehow it was possible for the Son to pray to the Father, for the Holy Spirit to proceed from Father and Son, for the Son to be conscious of the other two persons, and so on. There is a socialness involved, apparently basic to the personality of God.

God is a creative God, a sustaining God, a re-creative God. Not only is He the maker of heaven and earth, but He continues to be Lord of the universe, continually holds it, keeps it going, renews it, perhaps expands it. He has not created the world and then left it. He is constantly the Creator, controlling nature. The hand of God is always active. This we would have no sure way of knowing had not Jesus indicated it to us, both by what He was and what He did.

God is a redemptive God. He is busy saving His creation. We are especially aware of His efforts to save mankind. That He so loved the world to send His Son to save us is an indication of His desire to redeem, to sanctify. That God is redemptive indicates also that He is a respecter of personality, and that would be natural for a God who was social.

GOD IS ALSO a gracious God. As Luther says in his explanation to the first article of the Apostles' Creed: ". . . All which He does out of pure, paternal, and divine goodness and mercy." This is graciousness, showing the grace of God. He forgives because He wants to, not because He has to. He creates and sustains because He loves, not because of pressure upon Him.

God is all-powerful, all-knowing, all present, and all-good. This does not mean however, that He is required by nature to interfere at all times and all places. This does not mean that He chooses to run everything always. If He allows the wicked to seem to prosper, it in no way detracts from His wisdom or strength

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Mr. Hoh, author of "The Christian Dictionary" series, is pastor of Holy Trinity Church, Wilmington, Del. His career as an author started early. He was 19 at the time of publication of "Two Minutes with God," on which he collaborated with his father, Dr. Paul J. Hoh, the late president of the Philadelphia Seminary.

The fact that He knows what will happen does not mean that He is obligated to do something to change it beforehand. In theological terms, that would be stated that omniscience has no necessary connection with predestination. God, being good, and being redemptive, withholds His strength to allow us, for example, to make our own choices in some things, that we may have personality—which He respects.

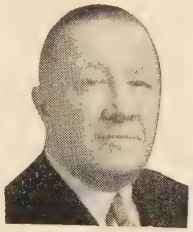
GOD IS ETERNAL. We cannot know what that means. We do know that our limited time-encompassed existence is not binding on God. Whatever is greater than time, an extension of it, a new dimension superimposed on it, an existence devoid of it—whatever—God is sovereign over that too.

God is good, we have said. Such a statement has no particular meaning except to say that we judge all goodness by comparing it with the nature of God. God is just; we compare all justice with God. He is the standard by which all things are judged. Were we to say that God is unfair, we would be setting something higher than God and comparing Him to it. People who criticize God usually are at that moment considering themselves to be superior to Him.

God has many other qualities, many other attributes. One other that Christians should remember, especially in the face of apparent defeat, is that God is invincible. He cannot be defeated. His purpose and His work cannot be frustrated. His kingship may come slowly, as He chooses or allows, but it will come.

All of earth cannot veto God. What God plans He executes. Nothing can stop Him. There are undoubtedly times when He allows the devil to run loose (within bounds), when He allows us to hinder a plan of His (within limits). But ultimately He will conquer.

The great Enemy, death, is as nothing to Him. Easter proved that. The gates of hell shall not prevail against His church. To the Christian, who sees such frustration all around, wars and rumors of wars, tragedy and sorrow, injustice and greed, to the Christian it would be well to carry with him somewhere a sign with letters on it as big as those Habakkuk was told to use for his—something to remind him, to remind us always: God is invincible.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Possessive mother

QUESTION: Albert and I have been married three years. He is fine, and our life together has been just about ideal, as far as the two of us are concerned. There is another factor, however, which has been making our relationship hard. It's Al's mother. She was opposed to his marrying me in the first place. She had selected another girl for him, and tried to break up our affair. She tried to push him into marrying the other girl.

From the start she was cold to me, though I tried to be nice to her. She hardly ever came to our place if she could avoid it, though we lived only a short distance away. Only after the birth of little Joan did she come with any frequency. Then she paid plenty of attention to the baby, but ignored me. All the while she has invited Al to her place for meals, but left me out. That created a difficult problem for my husband, for he was loyal to me. But, at the same

time, he didn't want to offend his mother. It happens also that she and her husband are very cool to one another at home, though they make a show of affability in public.

I can go on concentrating on our own home and our love, and just put up with all the unpleasantness, but I wish conditions could be improved.

REPLY: The element of possessiveness in Al's mother is considerable. But in the cool relationship between the two parents is a factor which probably intensifies her attitude toward you. They ought to talk over their own difficulties with their pastor or some other capable counselor and try to eliminate that trouble, whatever it may be. That would almost surely help you and Al.

But you also have a task to perform. You have already made a good start in treating your husband's mother with kindness despite her uncalled-for disregard of you. It will undoubtedly take considerable time to work out this problem, and it will require much patience.

Your mother-in-law very likely feels that you have taken her son from her and that you may also deprive her of his love. You can do much to put her at ease on this matter by continuing to show her kindness, and adding other expressions of good will—going out of your way to do so. At the same time teach Joan to love her grandmother and to show her kindness. Praise the little girl when she does so—do it in the presence of the grandmother. Be alert to show appreciation of any improvement in the attitudes and behavior of Al's mother.

Money

QUESTION: When we got married four years ago I held on to my job. I kept working until Bobby was born. During that period I financed my clothing, paid for food, and took care of some other expenses. I never asked Mervin for money. Of course, he paid the rent and other bills. He spent a lot of money also on his own pleasures. Now that conditions are different he still gives me almost no money. He thinks I am incurring too many obligations, though I am economical.

My wardrobe, built up modestly with my own earnings, is going down, and Merve isn't willing to help me keep up in dress. At the same time he goes out with "the boys"—sometimes on distant hunting and fishing trips and spends plenty. I am puzzled and discouraged.

REPLY: Mervin seems to lack imagination and a sense of family responsibility. Someone from the outside could probably enable him to see what is happening—what a mistake he is making. But it would probably be better for you, under a happier-than-usual situation, which you can create, to lay the whole matter before him most kindly, and have a pleasant, but candid, talk about the handling of family finances.

Financial situations of this kind get no better by allowing them to drag on—they are likely to get worse. Actually the two of you should have studied your financial status and prospects together before your marriage and arrived at an understanding. Now you will have to help him to see that marriage and family life need to be a cooperative enterprise in every way, including the financial phase. Try to arrive at an approximate budget, which may be revised from month to month. Be patient and pleasant, for this job will probably require a number of sessions.

Special Delivery to the Twentieth Century

Interpreting Paul's Gospel. By Archibald M. Hunter. Westminster Press. 144 pages. $2.50.

Books about Paul and his thought always interest Lutherans. When such a book comes rom Archibald M. Hunter, professor of New Testament at Aberdeen, Scotland—who has been producing a splendidly readable series of little volumes on the New Testament—it is specially good news. And here is the Good News, according to Paul, made understandable nd relevant for us today, in language and application at which lay people and pastors, tudents and teachers alike will thrill. Here he Pauline epistles are no "dead letter" ut "God's special deliveries to the twenieth century," speaking to our age!

The contents of the book, originally seven ectures at Union Seminary, Richmond, in 954, fall into two main parts: the Gospel ccording to St. Paul, where his message is nalyzed; and the Gospel according to St. 'aul for Today, in which this message is iscussed in terms of modern needs.

Paul's gospel, Professor Hunter finds, is est summed up, not merely in "justification y faith," but in a bigger concept, salvation —*from* sin, the flesh, and death, *to* reconiliation, righteousness, and life. This salvaion is to be understood as a past event, a resent experience, and a future hope, all ersonified in the Saviour, Jesus Christ.

Part II questions how this gospel of Paul an speak to our condition today. One hapter is devoted to the Pauline analysis f "Our Human Predicament," another to The Way of Deliverance" Paul preached; oth bristle with suggestions on how such raditional concepts as sin and the cross can e communicated to modern man.

Two excellent chapters take up "Newness f Life," the life that comes "in communion ith Christ," but also "in the community f Christ," the church. Here attention is iven to the sacraments, to the Spirit as the ower for the new life, and to the principles or pattern for this life, Christian thics. Finally there is a chapter on "The ope of Glory," which tries to give due eight to both a "realized eschatology" D-Day is past, "the strife is o'er, the battle on") and to a future hope (V-Day is yet o come), while recognizing that the years of grace in between have as their purpose, according to Paul, evangelization of the world.

Professor Hunter also adds helpful notes on "the Wrath of God" and predestination. He supplies attractively alliterative outlines that are readily memorizable, and dozens of quotable quotes from himself and others—no commentator is cited more than Luther.

Much content in small compass, here is Paul's gospel, interpreted in terms so clear yet scholarly that preacher, theologian, Bible student, and all alert Christians will want to read this book—and return to ponder it.

Philadelphia JOHN REUMANN

The Eddy Saga

Eighty Adventurous Years. By Sherwood Eddy. Harper. 255 pages. $3.00.

If anyone is entitled to write an autobiography, it is Sherwood Eddy. Now in the eighties, he has traveled throughout the world continuously for six decades. Since college days, when he came under the dynamic influence of Dwight L. Moody at Northfield, Mass., he has been an evangelist. His gospel is both personal and social. He spent 15 of his early years in India as a missionary and was the first YMCA secretary for Asia back in 1890.

During most of his life he has been in close contact with China, Japan and other oriental countries which he describes in a chapter entitled, "Asia in Ferment." He held numerous evangelistic meetings among students, usually speaking to thousands. In a chapter on "The World in This Generation," he describes his work in the Student Volunteer Movement with John R. Mott

and Robert E. Speer. These three attempted to "evangelize the world in one generation." Students in America and Europe were challenged to give their lives in missionary work.

He discusses "The Problem of War." He came out of World War I an absolute pacifist. Today he feels that "for the majority, absolute pacifism is a moralistic corruption of the Christian Gospel."

He describes "The Seminars in Europe" which he founded in 1921. With exception of World War II years, he has taken a group to Europe annually where they listen to government, church, and educational leaders. The writer of this review was privileged to be in the group in 1953.

Insight is given into revolutions in Asia and Europe and personal sketches are drawn of Gandhi, Stalin, Chiang Kai-shek, Lloyd George, Hitler, Syngman Rhee, and scores of others. Finally, he reveals his personal creed and the secret of his life.

FREDERICK F. MUELLER

Springfield, O.

Women Can Be Improved

How to Be an Effective Church Woman. By Carolyn P. Blackwood. Westminster Press. 189 pages. $2.50.

Not many writers possess the ability or the tact to show people what they look like to others. The author succeeds here in presenting the church woman with a picture of herself in a serious and at times humorous manner. The book accomplishes what the title suggests—how the church woman's ineffective ways and work can become effective. Here is a book that hits at the core of problems in women's organizations and shows the possibilities "of, by, and for" women as they devote themselves prayerfully to the cause of Christ.

This is no gentle, feminine treatment of the subject of women in the church. "The feeling is strong that they (women) should be chosen because of their ability and not because they are women," states the author, Carolyn P. Blackwood, wife of author-pastor Andrew Blackwood. Based on the results of a questionnaire sent to laywomen and pastors in urban, rural, small, and large churches, the book is packed full of human-interest stories of women in church life, bringing a wealth of helpful suggestions for vitalizing the women's program in the church.

One would judge from the title that this book is primarily for women. However, if pastors fail to read its pages, they have missed an opportunity to study and strengthen the program for women in their congregation and in the total program of the church.

BETTY EDWARDS

Philadelphia

Nurses Can Minister

Nurse, Pastor and Patient. By Granger Westberg. Augustana Press. 96 pages. $1.00.

Here is a timely and excellent gift for the student and graduate nurse. Packed into this 96-page book is the challenge for every Christian nurse to be an evangelist, and practical ways by which she can minister.

"The nurse is in a unique position. She is a very necessary assistant to the doctor and at the same time, whether she knows or not, she *can* be a valuable assistant to the pastor." Thus writes Chaplain Granger Westberg, a pioneer in the rapidly growing profession of clinically trained hospital chaplains. He draws on his ten years of experience in Chicago hospitals to explain simply and practically how the busy nurse can be an effective witness for Christ in the normal two to five minutes she has with the patient.

Included in the book are the following practical suggestions: how to carry on helpful conversations; how to use religious literature, the proper use of brief prayers and selected portions of Scripture; how to aid the pastor in communion; understanding the difference between a visitor's "visit" and a pastor's "call"; and how to recognize patients who respond best to pastoral care.

A brief selection of prayers, notes on ministering to Jewish and Roman Catholic patients, and a list of books patients enjoy reading complete this valuable handbook.

This book would be a welcome gift for the nurse who graduates in June.

Philadelphia WILBUR M. LAUDENSLAGER

PENNSYLVANIA—A suburban Harrisburg congregation founded in 1783 will become a "mission" congregation soon. Old Shoops Church, Colonial Park, has been hemmed in by a busy highway on one side and by a cemetery on the other three. Without a pastor for many years, the congregation recently voted to relocate and ask mission status in order to carry out its new building program. It lists 402 baptized members, 200 communicants.

NEBRASKA—Another of the outpost Sunday school and preaching points of the Kountze Memorial Church, Omaha, has grown to the point where it can be organized as a congregation. Property at 42nd and Bancroft Streets in Omaha will be conveyed to the Central States Synod.

NEW YORK—Northward movement of New York City's suburbanites is enlarging the home mission field in Westchester County. With more than 400 adult prospects in the community, a new mission will soon be developed in Yorktown Heights.

TENNESSEE—Local laymen secured signatures for a charter membership list in the growing community of Donelson, near Nashville. With 62 prospective members lined up, work will soon be started in this community of 12,500 people. Prior to 1949 this was undeveloped farmland.

CALIFORNIA—Miss Olga Hamilton will start work June 1 as parish worker at St. Mark's Church, Los Angeles. Population around this mission congregation is changing rapidly and present membership includes Negro, Chinese, Japanese, Jewish and Caucasian people.

TEXAS—Thirteen people gathered in a night club on March 7, 1954, to conduct the first service of a proposed mission congregation in the South Main Street area of Houston. On Feb. 20, 1955, Missionary Myron K. Blackman was ready to organize Salem congregation with a charter roll of 54 members. Organization service was held in a school building.

KENTUCKY — A rural congregation founded in 1817 at Jefferstown is moving from an out-of-the-way location to a newly developed section about two miles away. Church extension aid will make possible construction of a new building. Population of the new area is about 9,000, and still growing. The Rev. Charles Irwin is pastor.

PUERTO RICO—Newest name in the Caribbean Synod is Hato Rey. A large tract of land has been purchased in the Valencia area of this community. Mr. Jose David Rodriguez will begin work as mission developer on June 1 after ordination by the Caribbean Synod.

OKLAHOMA—With 114 children in the Sunday school and 70 charter members, Ascension Church was organized in the south area of Tulsa on April 3. Board Missionary Fred W. Henkel was the mission developer.

ILLINOIS—Only three months after the first service was held, Our Saviour Church, Arlington Heights, was organized with a charter membership of 91. Attendance at the organization service was 178.

MISSOURI—Reformation Church, Kansas City, was organized on Palm Sunday with 70 charter members. Services are held in Bruce School in the south area of the city. The Rev. Robert E. Schlichter developed the mission.

MICHIGAN—315 people attended the organization service of Christ the King Church, Rosedale Gardens, Livonia, on April 3. There were 146 names on the charter membership roll. The Rev. Kenneth D. Larkin was mission developer.

CALIFORNIA—When the first service was held at Canoga Park last August by Board Missionary Kenneth J. Olson, 138 were present at the Woman's Club building. On April 3 the congregation was organized with 340 people present, 224 of them on the charter membership roll. Sunday school has enrollment of more than 200.

THE CHILDREN CAME—43 of them, many in their mothers' arms—for baptismal service at Good Shepherd mission, Spring Park, Minn. Mass baptism took place less than three months after congregation began worshiping in rural school building, two months before mission was organized. Developer is Merle G. Franke, organization date was April 3. (Photo by "Minneapolis Star")

CENTRAL STATES

Omaha Lutherans Mobilized For Week-Long Mission Rally

By PAUL WIEGMAN

OMAHA—"Sharing Christ Now" was theme of the Preaching-Teaching-Reaching Mission that brought leading Lutheran preachers to the Omaha area during the first week in May.

Taking part in the project were 26 congregations, 15 in Omaha, 3 in Council Bluffs and 9 in the surrounding area. Services were held in every parish on Sunday morning, May 1, and every evening thereafter until May 6. The closing rally was held at Kountze Memorial Church, Omaha, and featured an inspirational message, hymn singing and choir music.

Preparations for the evangelistic effort had been made in the preceding weeks. Members of participating congregations had been alerted to attend. Special invitations went out to prospective members who were visited by church workers during the mission week.

ALL FORCES were mobilized at Grace Church, Omaha, to help promote a fund drive for a building program. The campaign, directed by the Wells Organization, got under way April 11. Campaign workers met daily through May 1 as canvassing of members proceeded. Many worked as many as 16 and 20 hours a day to collect pledges.

ATTENDANCE at services is causing changes in some congregations' schedules. St. Paul's, Grand Island, will have a drive-in service starting in June just as they did last year. St. Paul's, Diller, is considering enlargement of their present church or a new building. St. Luke's, Emerson, will experiment in June with an early 7:30 A.M. service in addition to the service at 11.

MARYLAND

Thorough Training Planned For Maryland Church Work

By WILSON P. ARD

HAGERSTOWN—Workers will be given insight into many phases of church work at a summer school planned at Hood College, Frederick, July 17-23 under the supervision of the Rev. Howard F. Reisz, director of religious educaton in the Maryland Synod.

Student classification will be intermediate, 12 to 14 years; senior, 15 to 17; young people, 18 to 23; adult over 24. In charge of the music department will be Jule Zabawa,

director of music, Church of the Reformation, Washington, and organist Giuseppe Moschetti. The choir and organ workshops will deal with techniques of choral singing and organ playing.

Courses range from "How to use the Bible" to "Teaching nursery children," from "The church and family life" to "Understanding ourselves." Among the teachers are Dr. Earl S. Rudisill, Board of Parish Education; Dr. William C. Waltemyer, Gettysburg College; Dr. Russell D. Snyder, Philadelphia Seminary; and Pastors George S. Bowden, R. Richard Summer, C. Philip Seltzer, and Frank W. Klos, Jr.; also Mrs. Walter A. Voss and Miss Betty Edwards, ULC Women's Missionary Society, Mrs. Howard F. Reisz and Miss Dorothy Gettel.

Plans are underway for erection of a Maryland Synod House on York Road, Baltimore. Synod authorized expenditure of $50,000 for the project.

VACATION church school workshops, conducted by Miss Catharine Juram, Board of Parish Education, were held at St. Luke's Church, Cumberland, May 2; St. John's Church, Hagerstown, May 3; Evangelical Lutheran Church, Frederick, May 4; St. Mary's Church, Silver Run, May 5.

In preparation for the synod-wide evangelism program in 1956-57 all pastors will meet on June 8 in Zion Church, Middletown, for instruction and inspiration.

Speaker at the annual retreat for ministers' wives of the Maryland Synod at Gettysburg Seminary was Mrs. Norman Vincent Peale. Her topic: "A Pastor's Wife Is a Helpmate." Men were questioned by women on life in the parsonage. A panel of pastors and one layman supplied the answers. Devotional leader was Mrs. Robert E. Van Deusen, Washington, D. C.

Parish houses were dedicated at St. Mary's Church, Silver Run, Dr. Frederick R. Seibel, and at St. John's Church, Martinsburg, W. Va., Pastor Frank W. Klos, Jr.

Haven Church, Hagerstown, Dr. Frank P. Cauble, exceeded the goal of $16,653 in its building fund campaign. This recently organized mission reports 157 confirmed members.

A parish education building for St. Paul's Church, Frostburg, the Rev. William G. Yingling pastor, was dedicated recently. Synod President Fife shared in the service. The $40,000 structure contains fellowship and class rooms . . . St. Paul's Church, Walkersville, the Rev. E. Koontz Helwig pastor, burned canceled notes for $18,000, last installment of a $35,000 debt incurred in 1950 to erect an education building . . . A rededication service was conducted by Dr. Fife at Mount Zion Church, Sharpsburg parish, after major improvements were made . . . Grace Church, Westminster, reduced indebtedness by $18,000 . . . St. Peter's Church, Calvary Parish, Alesia, rededicated the recently decorated church March 27.

Two Gettysburg Seminary students will

WOMEN MOVE UP: When Trinity Church, Perkasie, Pa., elected Mrs. Mary Lingenfelter (left) and Mrs. Raymond Andrews to the vestry it had to change its charter to do so. Vote rated editorial in local paper, was well received. Pastor Donald D. Pritz reports council meetings proceed smoother: "It's no longer necessary to blow away smoke to see who made a motion."

MARYLAND . . .

serve during the summer as assistant pastors in Hagerstown—Carl Frederick at St. John's Church, and Eugene C. Gardner at Trinity Church. The 25th anniversary of the Rev. William C. Huddle's pastorate at Zion Church, Williamsport, was celebrated May 1. Synod President J. Frank Fife preached.

From the estate of the late Mrs. Chester R. Hays, long-time member of Trinity Church, Hagerstown, the National Lutheran Home for the Aged, Washington, received $5,000; Christ Church, Hagerstown, $10,000; Trinity Church, Hagerstown, $5,000.

MINNESOTA

Clergy Attend Breakfast, Get Baseball Tickets

By PAUL LUTHER WETZLER

MINNEAPOLIS—Clergy of this area were guests of the Minneapolis Centennial Committee at a breakfast on April 21 to discuss the role the churches will play in the city's celebration next year. Mayor Hoyer was among those present. The committee had one surprise for the ministers—it presented each with choice tickets for the opening baseball game, to which courtesy tickets are not usually issued.

Minnesotans were pleased by the selection of Minneapolis as site for the 1957 Lutheran World Federation convention. Since sale of bonds for a new stadium to house a major leage baseball team went over the top, there is hope that a new 40,000-seat park will be ready for use by the assembly.

"SONS OF THE MINISTRY" Sunday was observed in many congregations April 24. Ministers exchanged pulpits to dramatize the appeal. Central Conference congregations sent selected youngsters to the Green Lake Camp during the latter part of April for a series of discussions on the Christian ministry.

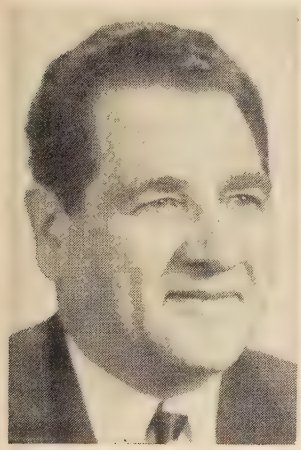
St. Stephen the Martyr Church was organized on Easter Sunday at Sunrise Park, midway between North St. Paul and White Bear Lake. Developed by the Rev. John H. Schumell, it had a charter membership of 139 and 110 pupils in Sunday school. Services are being held in the schoolhouse.

Good Shepherd Church, Spring Park, which was organized on April 3 with 197 members, received much encouragement—and 38 members—from St. John's, Mound. Good Shepherd's organizer was the Rev. Merle G. Franke, synodical missionary.

PRINCE OF PEACE CHURCH, St. Louis Park, broke ground for its new $173,000 church building. The two-and-a-half-acre site has 385-foot frontage on busy Highway 7. New church will seat 372. Pastor of this six-year-

HAPPY OCCASION was presentation of key to parsonage of Trinity Church, Boulder, Colo. Pastor John B. Rupley, Jr., received key from Paul Hultquist, president of vestry, while Rocky Mountain Synod President John F. Futchs (left) and building committee chairman Garrold Pyle looked on. Congregation contributed much labor and material to building. Parsonage, valued at $19,500, cost only $9,500.

PEOPLE IN THE NEWS



Convention Chairman

CO-ORDINATING plans for 1956 ULC convention in Harrisburg will be Jesse D. Wells, Jr., who was named general chairman for biennial meeting by Central Pennsylvania Synod President Dwight F. Putman. Mr. Wells is a prominent Harrisburg businessman, president of the church council of Zion congregation. An estimated 700 lay and ministerial delegates from U.S. and Canada will gather in Harrisburg next year from Oct. 10-17.

Civic Leader

HEADING 1955 Red Cross drive in the Nation's capital is Washington lumber dealer Martin T. Wiegand. Mr. Wiegand has been active in civic and church affairs, was vestryman of St. Paul's Church, is a member of its building and

finance committee. He is father of five, has one son in the Army, a daughter married to Pastor Matthew L. Winters of Buffalo, N. Y.

Civil Defense Counsel

ENLISTING support of the churches in civil defense planning is the job of ULC Pastor Fred W. Kern who was appointed director of the Religious Affairs Office in the Federal Civil Defense Administration. For the past three years Mr. Kern served as field representative of the National Luthern Council in Venezuela. A Texan by birth, Pastor Kern served churches in Texas and Nebraska, was a World War II Army chaplain with rank of major.

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old congregation is the Rev. George Lundquist.

FIRST IN A SERIES of stewardship workshops for church councilmen arranged by Dr. George B. McCreary was held April 18 at Minneapolis. Panel members were Pastors Paul L. Graf, J. Franklin Marlatte and Paul L. Wetzler. Women of the conference also conducted a series of workshops. The nine forums each included a buzz session, a WMS panel presentation, and an address by Sister Evelyn Houlroyd.

Parsonages were dedicated recently at Faith-Lilac Way, Minneapolis; Calvary, Edina; Mound's View, St. Paul; and St. John's, Stacy.

CROSS OF GLORY, organized Feb. 27 at Pinewood, has called its developer, the Rev. John Metzker, as first pastor and has decided to purchase a parsonage.

Baccalaureate sermon for the graduating class of Northwestern Seminary will be delivered by Dr. Paul W. Roth on May 15. Dr. Bernard Christensen will be commencement speaker. Services will be held at Reformation Church, St. Paul.

MINNESOTA . . .

Dedication of Cross of Christ Church, Minneapolis, has been set for June 26. The Rev. Milo W. Gerberding is pastor.

Dr. M. K. Knauff, former member of Reformation Church, St. Paul, willed his St. Paul home and the residue of his estate to Northwestern Seminary.

NEW YORK

Old Brooklyn Church Is Victim of Fire

By OLIVER W. POWERS

NEW YORK CITY—Fire broke out in St. John's Church, Brooklyn, March 15, and although confined to a relatively small area in the Sunday school rooms, caused a $100,000 damage to the 87-year-old building.

Most of the damage of the pre-dawn fire was caused by water and smoke. Almost all stained-glass windows had to be broken by firemen. Pews, cushions, carpets and flooring were soaked. The roof was weakened by water damage.

The congregation turned out the following Saturday to clean up the wreckage as best it could. Then they turned their thoughts to restoring the church. Spearheaded by Pastor Werner Jentsch, a $100,000 campaign was launched to repair the building. Since the 12-month drive began, the members have been "amazed and humbled" by the response from Lutheran churches and people of all faiths in the borough.

Study of the development of Lutheranism in Brooklyn is being completed in Bay Ridge and the downtown section of the borough. The survey is a joint venture of 45 National Lutheran Council churches in this part of New York City. A pilot study dealing with the situation in Flatbush was completed last year. Its findings are now being explained to the congregations concerned to acquaint them with the problems their parishes must face. The project is being conducted under the direction of the National Lutheran Council's Urban Planning Committee, with assistance from the Protestant Council of the City of New York.

Christ Church, Brooklyn, will celebrate its 60th anniversary on May 22. Dr. David G. Jaxheimer, assistant to the synod president, will preach. This inter-racial church in the changing neighborhood of Bushwick has sent 11 men into the ministry. The Rev. Erwin R. Jaxheimer is pastor.

SPRING RETREAT of the New York District Luther League was held April 16-17 at Holiday Hills. The Rev. Donald R. Pichaske, editor for the Board of Parish Education, was retreat master. Spring convention and vocations rally was held May 1 at Calvary Church, The Bronx. The Brooklyn District League met the same day at St. Matthew-Emmanuel Church. Three confirmation rallies have been scheduled by the Long Island Conference May 22. Preachers will be: Pastors Franklin Drewes Fry at St. Stephen's, Brooklyn; Thomas B. Kline at St. Luke's, Woodhaven; Charles D. Trexler, Jr., at Freeport.

"Dilemma of Church and State" was Dr. G. Elson Ruff's topic at the Metropolitan Lutheran Student Rally in St. Luke's Church, Manhattan.

At the spring meeting of the Lutheran Society of New York Dr. Luther D. Reed spoke on "The Unity Aspect of the New Hymnal."

The Women's Auxiliary of Philadelphia Seminary met at St. Peter's Church, Manhattan, for election and installation of officers. They were addressed by Dr. Harold Miller, president of the board of the seminary, and the Rev. John A. Kaufman, registrar. Dr. Frederick R. Knubel, president of the New York and New England Synod, attended.

The Rev. Harry Pfunke resigned his pastorate at Reformation Church, Brooklyn, to become pastor of the Church of the Good Shepherd, Mt. Vernon. New pastor at St. John's, Middletown, is the Rev. Theodore R. Caspar.

The spring meeting of the Long Island Conference was held at Incarnation Church, Brooklyn. The New York Conference met at St. Paul's, Byram, Conn.

FOUNDERS: Charter Committee of Our Saviour's Church, Temple Hills, Md., can be pleased with results of efforts on behalf of mission in a Washington suburb. Church was organized with 79 confirmed, 128 baptized members. Seated (from left) are Christian Behnke, Pastor Robert E. Hook, Michael Sokol, George Flentje, Jr., Maryland Synod attorney; standing: Mrs. Louise Morland, A. Frame, John Clarke, Vilmer Nelson, Elvin Herbst, Guy Whistler.

UP FOR CONSIDERATION at the 23rd annual meeting of the Lutheran Welfare Council on March 8 at St. Luke's Church in Manhattan, was a proposal to link the Lutheran Welfare Council more directly with Lutheran church bodies in the metropolitan area. Under this plan, the church bodies would underwrite the LWC budget.

OHIO

Synod Statistics Reveal Growth of Ohio Churches

By E. RUDOLPH WALBORN

COLUMBUS—For 21 years Dorner L. Keyser has been statistician of the Synod of Ohio. The first time he could say membership had reached the 150,000-mark came when he closed his study of 1954 reports, submitted by the 287 congregations. During 1954 an increase of 5,434 baptized members brought the synod's membership to 151,452.

Confirmed membership increased 3,125 to 103,997. When Mr. Keyser made his first report to synod, there were 59,000 confirmed members. There are now 78,180 communing members, in the year, 75.2 per cent of the confirmed membership.

Congregations have a property valuation of $29,269,524, due to an increase in value of $2,697,256 during the year. $20,912,674 represents the value of church buildings. Indebtedness is $1,962,834, increased by only $45,767 in 1954.

To support their congregations, members gave $2,837,061 for current expenses in 1954, $1,767,629 for unusual expenses, a total of $4,604,690, almost 10 per cent increase. $424,165 was given for unapportioned and $751,138 for apportioned benevolence. Total expenditures were $5,779,993. Per capita contributions (based on communing members) increased by $3.15 for congregational expenses, to $58.90, by 51 cents for benevolence, to $15.03, a total per capita giving of $73.93.

Sunday school enrollment mounted by

OHIO . . .

2,678 to 57,936. A loss was reported in the children's club and activity program, which dropped 367 to 1,559. Congregations report 55 students in Lutheran seminaries, three in deaconess schools, 314 in Lutheran colleges.

Women's groups exceed men's and youth organizations. There are 24,158 women in organizations, 7,790 in youth groups, 5,046 in men's groups.

Eighty-six young people from Synod of Ohio congregations are at Wittenberg College and Hamma Divinity School studying for the ministry, diaconate, or foreign mission work, according to figures compiled by Pastor K. J. Bishop, chairman of the synodical committee on ministerial education. In the seminary are 43, in the college 41 men. One young woman is preparing for the diaconate, another for foreign work.

"Our next task," says Pastor Bishop, "is to count the students from the congregations at other colleges, universities and seminaries preparing for full-time church vocations."

At Trinity Church, Akron, 1,000 Lenten boxes were distributed by Pastors Fred C. Wiegman and David R. Gerberding to gather money for the Simon memorial scholarship fund. This aids young men of the congregation to prepare for the ministry. Albert Myers and Carlton Pilsecker will be ordained this year; Mark Riley and Walter Johnson will soon complete their training; Jon Loyd Joyce begins his training this fall.

ONE BUILDING PROJECT got under way and one was completed in Mansfield congregations in March. First Church, the Ohio Synod's largest congregation, broke ground for a four-story parish house March 13. The building, adjacent to the church, is being erected on the site of the old parsonage, used as a parish house for 30 years. Pastors of First Church are Dr. Carveth P. Mitchell and George M. Billman, assistant.

On March 20 Holy Trinity Church, Wray C. Smith pastor, dedicated its second unit in the mission's seven years of existence. The $55,000 two-story youth center was named Xander Hall in memory of Dr. E. Clyde Xander, synodical mission superintendent at the time of the congregation's organization. Mrs. Xander and her son, Pastor Clyde A. Xander of Bethlehem Church, Youngstown, were present at the dedication.

St. Mark's, Van Wert, L. David Miller pastor, reached $150,000 of a $200,000 campaign goal for a new parish house, two weeks after solicitation had started. St. Mark's will close a year-long celebration of its 90th anniversary on May 8. ULC Secretary F. Eppling Reinartz and Synod President George W. Miley will speak.

PACIFIC SOUTHWEST

Missouri Synod Will Stand Alone Even If Other Groups Merge

By HOWARD L. LOGAN

LOS ANGELES—Missouri Synod Lutherans will not join in merger negotiations with another church in the foreseeable future, its president, Dr. John William Behnken, said in Los Angeles last month. But another Lutheran leader, Dr. Henry F. Schuh, president of the American Lutheran Church, said he considered merger "a constant affair." As far as the ALC is concerned, he declared, "merger causes aches and pains but they are normal too. We are a normal church."

Lutheran leaders convened in Southern California for district conventions held almost simultaneously by the American, Augustana, Evangelical Lutheran and Missouri Synod churches. Dr. Behnken took this opportunity to make it clear that he did not believe union of all Lutheran bodies in America would be a good thing even if others met the rigid requirements of the Missouri Synod.

"We hold that before there can be unity in scriptural, pulpit or altar fellowship

CAMPUS

HARTWICK COLLEGE, Oneonta, N. Y., will start actual solicitation of funds in its $200,000 appeal during the week of May 15. The campaign, authorized by the Synod of New York and New England, will be conducted for development purposes at Hartwick among churches of the synod. Directing the financial endeavor will be Dr. Behrend Mehrtens, Lutheran pastor who has served on the faculties of Yale Divinity School and Rutgers University.

MIDLAND COLLEGE, Fremont, Nebr., conducted a survey recently which shows that most Midland students don't change their minds on vocational choices. Only 51 out of 309 students veered from their original ideas of a life work, the survey showed. Of the 309, 86 plan to be teachers, 40 intend to become ministers.

WAGNER COLLEGE will sponsor another Institute for Pastors this summer, July 31 to Aug. 5, on its Staten Island, N. Y., campus. Lecturers will include Dr. Charles Foelsch, president of Pacific Seminary, who will offer a series of discussions on New Testament exegesis as the basis for preaching; Dr. Paul Empie, executive director of the National Lutheran Council, who will lecture on "World Lutheranism," and Dr. Paul Qualben, who will give courses on "Pastoral Counseling." Wagner College's Institute for Pastors last year attracted 125 persons from seven states.

HAMMA DIVINITY SCHOOL'S Dr. T. A. Kantonen, professor of systematic theology, is credited with the observation that "If all the students in the world were laid end to end, they would be more comfortable."

here must be unity in scriptural doctrine nd biblical practice," the Missouri Synod resident declared. He did not foresee ventual union even within the Synodical Conference through which Missouri Lutherans are related to the Wisconsin, Norwegian and Slovak synods.

A MERGER of all American Lutheran odies "would be too cumbersome," Dr. Behnken said. "Conventions would be too arge for effective work, or they would be o limited that the individual churches ould not be represented properly." As to he Missouri Synod's refusal to join the Nafional Council of Churches and the World Council of Churches, he declared that there must be doctrinal unity before there an be membership in bodies that are indifferent in matters of doctrine."

ALC PRESIDENT SCHUH, in taking the opposite view, said confidently that the church has met and faced many problems in connection with merger. But he warned delegates that "the time has arrived for the American Lutheran Church to move ahead. Our growth should be abroad as well as in home missions. Though the church has nearly doubled in membership since its founding in 1930, we still operate in only two foreign mission fields. We also should be opening regularly 35 new missions here at home."

All National Lutheran Council churches and the Missouri Synod sent representatives to the Refugee Settlement Committee organized by the Lutheran Welfare Service of Southern California. Quota for the area is 300 assurances which must be secured by March 31, 1956. Directing the project is Dr. F. A. Smith.

Discussion at the California district convention of the Evangelical Lutheran Church at Van Nuys dealt with plans for establishment of a Lutheran college in California. Plans for the institution are making progress and a search for a site has been under way for some time, delegates were told.

The California Conference meeting of the Augustana Lutheran Church was addressed by the president of the ULC Pacific

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PACIFIC SOUTHWEST . . .
Southwest Synod, Dr. Carl V. Tambert.

RECORD SIZE at the time of organization was reached by Church of the Resurrection, Canoga Park, the Rev. Kenneth J. Olson pastor. Charter membership was 225. More than 450 persons attended the organization service at which Dr. Tambert preached. A building site has been secured. Plans for a fund-raising campaign to build a first educational unit are being completed.

Dr. Andreas Bard, former pastor of St. Mark's Church, Kansas City, Mo., addressed the spring rally of the Southern Conference Brotherhood in Inglewood. Dr. Tambert gave special recognition to four former Conference Brotherhood presidents F. J. Bowman, R. R. Inslee, R. Cummings and E. Hoeftmann, for their services to the life of the church.

Flowers were flown from California to adorn the Easter cross in an Oregon church. The white calla lilies covering the cross at St. James', Portland, came from the gardens of members of First Church, Glendale, Calif. First Church's young married couples' club dispatched them by air to Oregon. When Christmas comes around, St. James' will reciprocate by sending First Church decorations Oregon forests provide aplenty but which are not available in Southern California.

RECENT INSTALLATIONS: The Rev. Lloyd Jacobson as pastor of First Church, Fresno . . . The Rev. Werner Jessen at Advent Church, Los Angeles . . . The Rev. Neal Jenson as assistant at Grace Church, Richmond . . . The Rev. Ralph Rangeler as director of the California Lutheran Home for the Aged. After ordination at St. John's, Sacramento, the Rev. Carl Ruud accepted a call as a U.S. Navy chaplain.

AMONG THE CONGREGATIONS: Salem, Whittier, completed a $90,000 campaign for a new church building . . . Lakewood, Long Beach, dedicated an educational wing . . . First, San Diego, dedicated a set of chimes in honor of the pastor emeritus, Dr. J. E. Hoick, and his wife . . . First, Fresno, voted to purchase a new church site.

Challenge of Christianity Is Presented to Youth Rally

By ARTHUR W. LAWVER

WILLIAMSPORT—"What Shall I Do with My Life?" was the question the Rev. Arthur L. Ruths, Lutheran campus pastor at Pennsylvania State University, posed to a rally of 300 confirmands and Luther Leaguers of the Susquehanna Conference in Zion Church, Sunbury, on April 24.

Jesus gives the key to the answer, Pastor Ruths said. His life was lived between the two poles, "come from God" and "going to God." "We are not animals in time, but children of God in eternity and that determines what we do with our years."

> The Steimle radio sermon series, broadcast by scores of radio stations earlier this year, will be heard in Philadelphia on 10 Sundays beginning May 8. They will be aired by WFIL at 8 A.M. Dr. Edmund Steimle is a professor at the Philadelphia Theological Seminary.

This was the second rally for the young people of Area B which includes Sunbury, Danville, Bloomsburg, Berwick, Selinsgrove, Lewisburg, Milton, Watsontown, Mount Carmel and Shamokin. James Putnam of Sunbury presided at the business session. Pastor Walter J. Drumm, assisted by Pastor Robert W. Koons, was liturgist. A similar rally for the Williamsport area is scheduled for May 15 in St. Mark's Church, Williamsport, with the Rev. Reginald W. Deitz as speaker.

These meetings are planned jointly by the Luther League executive committee and the Christian Education Committee of the conference. The annual meeting of the Susquehanna Conference Luther League will be held in Trinity Church, Milton, May 21.

PREACHING MISSION "follow-up" sessions for the Susquehanna Conference were held in Messiah Church, South Williamsport; St.

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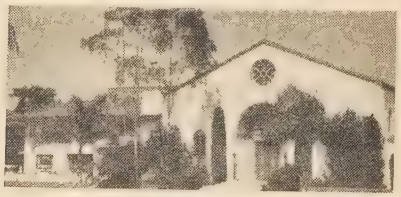

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PA.: WILLIAMSPORT . . .

Matthew's Church, Bloomsburg, and Zion Church, Sunbury, on April 18. Integration and assimilation of the 1,025 new members received during the Easter season in the conference congregations were discussed.

Introductory sermons were preached by Pastors Clifton M. Weihe, George E. Whetstone, and Richard C. Klick to the 400 lay men and pastors attending.

"Sharing" groups, in which laymen reported on what their congregations are doing in programs of continuous evangelism were conducted for church councilmen, evangelism committees, and others.

VOLUNTEER CHAPLAINS, serving the institutions of the Susquehanna Conference area reported on their work during the first quarter of 1955. Sponsored by the conference social missions committee, the 33 pastors participating in the project made 521 regular and 610 special visits, contacted 1,65 persons, administered 139 private communions and held 106 services which were attended by 16,679 persons.

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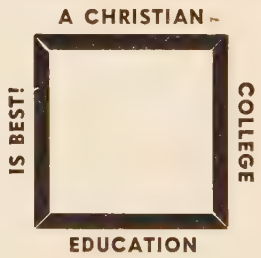

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Calendar of Synod Conventions

MAY

15-18 West Virginia. Jackson's Mill
16-18 Iowa. St. Luke's Church, Sioux City
16-18 Ohio. St. Paul's Church, Newark
16-19 Pacific. St. Paul's, Spokane, Wash.
23-25 New Jersey. St. John's, Ocean City
23-26 Illinois. St. Paul's, Dixon
23-26 Pa. Ministerium. Buck Hill Falls
24-26 Maryland. Gettysburg Seminary
24-26 Northwest. First Church, Billings, Mont.
24-26 Texas-Louisiana. Dr. Martin Luther Church, Shiner, Texas
24-26 Wartburg. Immanuel, Lake Geneva, Wis.
30-31 Caribbean. Zion, Bayamon, Puerto Rico
30-June 2. Pittsburgh. Holy Trinity, Greenville

JUNE

6- 8 Central Pennsylvania. Christ Chapel, Gettysburg
6- 9 New York and New England. St. John's Church, New York City
7- 9 Slovak Zion. Holy Trinity, Newark, N. J.
7-10 Canada. St. Peter's, Ottawa, Ont.

ROCKY MOUNTAIN

El Paso Gets New Church

By OLIVER F. WEAVER

Denver—Newest church in Rocky Mountain Synod is St. Timothy's, El Paso, Texas. The mission was organized April 3 with 102 confirmed members. It is the first church to be helped by "Mission Ten"—a project of the synodical Brotherhood giving members opportunity to contribute ten dollars each to home mission work. President of the Brotherhood, Lloyd G. Spohr, Albuquerque, presented mission developer Dale W. Hultgren with a $660 check.

Dr. Arthur M. Knudsen of the Board of American Missions, and Synod President John F. Futchs took part in the organization. A recently purchased parsonage was dedicated the same day.

Rocky Mountain Synod's 64th convention

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ROCKY MOUNTAIN . . .

will be held in Albuquerque May 10-12. St. Timothy's (Robert E. Grefe, pastor) will play host to the delegates. The Women's Missionary Society will meet concurrently. The Brotherhood will convene May 8. Dr. Carl V. Tambert, president of the Pacific Southwest Synod, will represent the ULC.

The Rev. Stanage A. Scott was installed April 17 as pastor of Hope Church, Pueblo, the mission he had developed and organized Jan. 2. President Futchs officiated.

—CHANGES OF PASTORATE—

CENTRAL STATES

GOEDE, WILLIAM. From Christ Church, Ellis, Kan. To Trinity Church, Hays, Kan.

PEARSON, HENNING. From Minot, N. D. To Grace Church, Ohiowa, Nebr. (formerly So. St. John's).

PACIFIC SOUTHWEST

JENSON, NEALE O. From Christ Church, Downey, Calif. To Grace Church, Richmond, Calif., assistant pastor.

JESSEN, WERNER. From Zion Church, Camas, Wash. To Advent Church, Los Angeles, Calif.

DECEASED

SISTER EMMA C. HOLM, 54, died April 15 in the Lankenau Hospital, Philadelphia. She entered the Philadelphia Deaconess Motherhouse from First Lutheran Church, Oklahoma City, Okla., in 1936 and was consecrated as a deaconess in 1944.

Sister Emma served on the staff of the Motherhouse, the Lutheran Home of Germantown, and the Mary J. Drexel Home. In 1943 until her death she was housemother of Tabor Home, Doylestown, Pa.

Service was held April 18 in the Deaconess Motherhouse Chapel, Gladwyne, with Chaplain Wilbur Laudenslager, the Rev. Wilson H. Hartzell, and Dr. Bernard Repass participating. Interment was in Fernwood Cemetery, Philadelphia.

THE REV. EDWARD I. MORECRAFT, pastor of St. James' Church, Stewart Manor

. I., died April 18 at the age of 56.

A native of Bayonne, N. J., he was grad- ated from Gettysburg College in 1924, and om Gettysburg Seminary three years later. e was ordained May 9, 1928, by the New ork Synod at Albany.

Mr. Morecraft's first and only pastorate as St. James' Church. He was active in ie work of the conference and in the Nas- iu County Christian Council, and served ; chaplain of the Lutheran Laymen's eague of Nassau-Suffolk Counties. He held 1 LL.B. degree from St. Lawrence Uni- ersity.

Survivors include his wife, the former anette Muenzer, and two children.

Funeral services were conducted at St. imes' Church by the Rev. Leonard R. Kle- ian, president of Long Island Conference, ssisted by the Rev. James E. Morecraft, astor of Memorial Church, Harrisburg, a ephew of the deceased. Dr. F. Eppling einartz, secretary of the ULCA, preached. nterment was in Greenfield Cemetery, empstead, L. I.

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IN CONCLUSION . . . . . .

IT SEEMED TO MANY of us in 1952 that it would be good to have General Eisenhower in the White House because he might be expected to pull together a majority of middle-of-the-road Americans to support a sensible foreign policy. Political passions were so enflamed in the U.S., particularly after the setback in the Korean war at the end of 1950, that no Democratic president had a chance of sobering us up.

But, a month ago, hopes for the Eisenhower administration were close to destruction. Men such as Senator Knowland and Admiral Radford seemed to have the U.S. skidding into a hopeless war with China. There will probably still be frenzied debate about negotiating with the Chinese Reds. But a strong majority of Americans, it now seems evident, are against the Knowland-Radford policy.

Americans are obliged, under present circumstances, to pile up a huge military force as a threat to the Reds. When that force is accumulated, the time comes when the Reds must listen to reason. But long-range peace-making cannot be accomplished merely by military threats.

REDS HAVE CHINA firmly in their control and are likely to have it for many years. Sooner or later, the U.S. will be obliged to recognize the Reds as the real government of China, entitled to China's place in the United Nations. If a deal can be made to permit Chiang's government to rest in peace in Formosa, that is the most Chiang can hope for.

The facts about Chiang Kai-shek's China have been forgotten by many Americans. His government lost China because of its inefficiency and dishonesty. Its currency became so fantastically inflated that normal business life becam impossible. Every government favor wa for sale to the highest bidder.

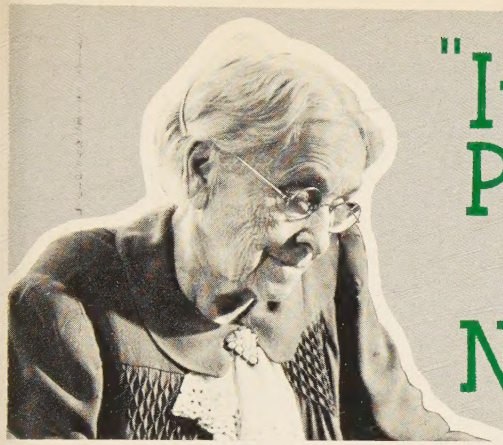
After the U.S. made stupendous effort to help Chiang defend China against th Reds, it has no apologies to make fo the past. Its thoughts must be for th future. Reds can be blocked in their ex pansionist drives when they are faced b a strong united front in the non-Com munist world. That front has been con structed through central Europe an across the Middle East. The front growing in Asia as newly liberated na tions gain determination to remain fre

FROM HERE ON, U.S. foreign polic moves into a new period. Nations Asia must have help but it must be give with humility and tact. Politically, the nations are strong-headed adolescent Most of them gained self-governme since 1945. They are without exper ence, and their people are frightfull poor and ignorant.

Economic aid, technical assistanc are now required in Asia and the Midd East. Normal trade relations must restored in many areas, such as betwee Japan and China. The U.S. must ta responsibility for world leadership in time of many difficult problems.

To try to solve any of these proble by dropping atomic bombs is too childi to be worth considering. The test American foreign policy is now wheth its people will support the shift from war psychology to peace psycholog Unfortunately, the average Americ prefers to concentrate on baseball sco or TV shows. Many politicians are cc tent to look no further ahead than t next election.

—ELSON RUFF



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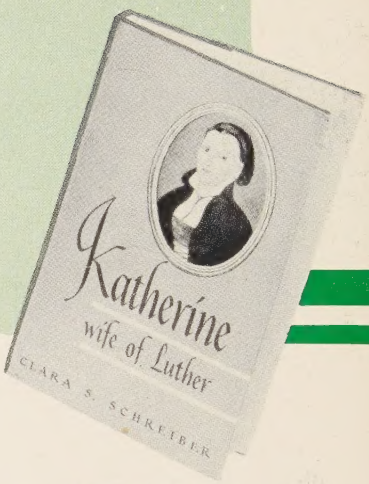

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